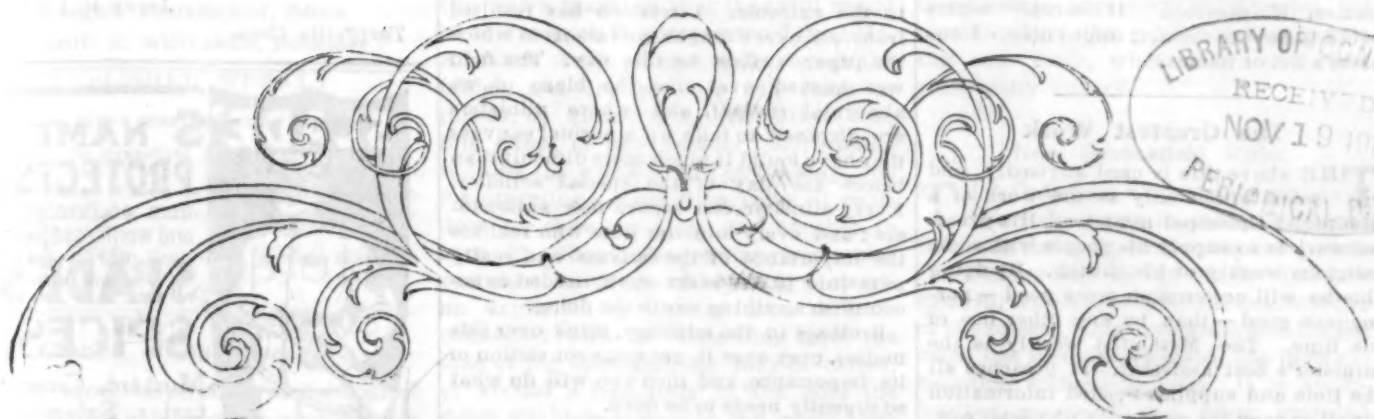


Zion's Herald

WEDNESDAY, NOVEMBER 18, 1903



THE REAPERS

From the Painting by Julien Dupré

HOLMAN BIBLES
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How to Go At It

ONE of the successful pastors of a leading church writes: "I have just looked over my list of members who do not take ZION'S HERALD. I find there are eight members of the official board who do not, three of whom perhaps cannot afford it; of the others, two, perhaps, have regular access to it, and the other three, from my point of view, ought to take it. I have selected thirty or thirty-five members of the church who are abundantly able to subscribe to see personally and secure their names, if possible. If sample copies could be sent to them, it might help. I enclose a list of names."

The Greatest Work

THE above title is used advisedly, and refers specifically to the work of a Methodist Episcopal minister. His greatest work is to supply his people with some religious weekly of his church. By doing this he will accomplish more good — permanent good — than by any other use of his time. The Methodist weekly is the minister's best assistant. It preaches all the time and supplies needed information for all as even the most faithful pastor cannot. In these hurrying days when people are so excessively occupied, and the minister only has an opportunity to address a portion of his flock for a short hour once a week, his talk being necessarily, in the main, sermonic and hortatory, it is impossible for any clergyman to convey to his hearers the needed information upon the important work and interests of the denomination.

But the Methodist paper has ample time in which to inform, to educate, and to edify. Indeed, it has a wide audience among men and women who no longer or seldom attend church, and through appeal to their interest in current events obtains a hearing on denominational and purely religious topics.

The day will come when these tremendous facts will be appreciated for their real and unspeakable value, and when our ministers will keenly realize that least of all can they afford to be indifferent to, or ignore, the "greatest work" committed to them — seeing to it that every Methodist family becomes a subscriber to some Methodist weekly.

The notion that has become prevalent in these later days that the pastor is no longer to do the work of securing new subscribers for the Methodist weekly; that he has outgrown it and it is beneath him; that he is too busy for it, and that a special solicitor should be put into the churches to do this work, is the most un-Methodistic and harmful view that can possibly be held. It injures the pastor while doing unspeakable harm to our Methodist homes. The minister needs to have this burden on him. It is one of the obligations which links him to his people and gives him opportunity to press the matter of proper reading upon those committed to him. Wesley meant just that when he so solemnly charged his preachers: "It is impossible that any people should grow in grace unless they give themselves to reading. Press this upon them with your whole might." The religious paper is the minister's best antidote, in the homes of his people, against the sensational and poisonous trash which is being issued in such quantities from the press.

A Methodist paper in every Methodist home is the purpose which should burn in every Methodist minister's breast. If our ministry in the whole connection would give themselves to this work during the remaining weeks of the year, the result would be an unspeakable and permanent uplift to the denomination. It would be worth more than a whole year's work in ordinary ministerial effort; it would indeed prove the greatest work of all.

This service cannot be done by the special solicitor. It was faithfully tried with ZION'S HERALD, but the result has been lamentable in the extreme. A reaction has resulted from an overwrought canvass from which the paper suffers to this day. The field was burned over like the blaze of an abnormal revival, and where ministers are disposed to take up a normal canvass they have found it much more difficult than before the day of the special solicitor. Every minister can secure new subscribers; and every minister does who realizes the importance of the canvass and really puts into it the heart-work needed to accomplish anything worth the doing.

Brothers in the ministry, think over this matter, pray over it, get some conviction of its importance, and then you will do what so urgently needs to be done.

Bishop Warren Corrected

IT isn't often that the HERALD is caught napping, as in the instance of Bishop Warren's last contribution to the "Memory Guild" series of first-rate hymns (see Oct. 28th issue). But of course everything from Bishop Warren's pen passes unchallenged into type. So the strange thing, after all, is that the unusually well-informed and accurate writer, our esteemed Bishop Warren, should, in a single sentence, make two strikingly inaccurate statements. First, in naming William Bradford John Bradford; and then crediting him with saying, in the cabin of the "Mayflower," what Rev. John Robinson said, in his farewell word to the Pilgrims, as they were about to embark at Delftshaven for England and the New World. And what a word that was! Senator Hoar, at the banquet of the New England Society of Charleston, S. C., Dec. 22, 1898, fittingly characterized it as "the world's declaration of religious independence."

BENJAMIN COPELAND.

Geneseo, N. Y.

The Late Rev. J. T. Benton

IF allowable, I should like to say a few words in the columns of the HERALD in reference to the late Rev. Josiah T. Benton, a friend and brother of my youth. On his kind invitation I stopped over a train one day, last May, to see him. We had not met for five-and-forty years. Of course the change in a man of thirty to one of seventy-five was very great; but he had the same genial spirit and the same gentle heart as of yore. The visit was a rare privilege, the memory of which I shall cherish to my latest hour of life. I was very much struck with three things: his happy thankfulness for the Divine goodness to him through all the years we had been separated, as he called over the list of his appointments, and told me of the comforts of his home; his deep humility; and his strong but childlike faith. I have not often, perhaps never, met one apparently

so ripe for another world; and I ought not to have been surprised that he was so soon taken to his rest. The calm bright sunshine of that warm November day in which his mortal remains were consigned to the dust seemed to me the fit emblem of his serene old age — the Indian Summer of his devoted and useful life. And may we not say of him: "The righteous live forevermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand."

JESSE E. HEALD.

Tariffville, Conn.



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Chariot of Thothmes IV.

THE most important archaeological "find" in Egypt in recent years has been the discovery of the tomb of Thothmes IV. of the 18th dynasty, which possesses peculiar interest because, in connection with that piece of exploration, the actual chariot which was expressly made for that Pharaoh and in which he rode at Thebes has been brought to light. The body of the chariot only is preserved, but that is in perfect condition. The wooden frame was first covered with *papier-maché* made from papyrus, and that again with stucco, carved both inside and out into scenes from the battles fought by the Pharaoh in Syria. The art is of a very high order, every detail being exquisitely finished. The faces of the Syrians carved on the surface are clearly portraits taken from the captives at Thebes. The chariot, which is one of the finest specimens of art that have come down from antiquity, was made for the grandfather of "the heretic king" whose foreign correspondence has thrown such light on the history of the ancient East. Along with the chariot was found the leather gauntlet with which the king protected his hand and wrist when using the bow or reins.

Self-saving Ship

A NOTABLE advance in ship-building construction has been marked by the successful installation in the steamer "Deutschland" of a series of water-tight doors between bulkheads, which are opened and closed either automatically or by hydraulic pressure controlled from the bridge, and which when closed are said to render the ship practically unsinkable. The working of the system is simple. Pressure is supplied to all of the vertical sliding doors by a main running the entire length of the vessel, and which is in communication with four steam hydraulic accumulators that are of sufficient capacity when fully charged to supply a pressure of 500 to 700 pounds per square inch. By this means the twenty-three bulkhead doors may be closed in from ten to fifteen seconds. The accumulators and the hydraulic

pump which supplies them are all above the water mark, so that they still would be able to work if water entered the hold. A branch of the pressure main rises to the bridge, and the pressure can there be turned, by means of a distribution box, into either of two smaller pilot mains running the whole length of the ship, one for operating a controlling valve at each door to close the door, and another to open it. Should the engine-room compartment be filled with steam through an explosion, by turning down a lever connected with the controlling valve the door of the compartment may be closed, or should a leak start in the hold the doors will close as soon as the water rises two feet above the bilge keel. The pressure fluid consists of three parts of water to one of glycerine, which prevents freezing and consequent bursting of pipes, acts as a lubricant to bearing surfaces and also as a preservative to leather, packings and joints. The whole system, when once the initiating impulse is given by the hand of the directing intelligence on the bridge, acts with celerity and precision, so that the ship, in times of emergency, may almost be said to save itself.

New Vegetables

THE Department of Agriculture is making experiments with many new vegetables which it hopes may prove useful if domesticated in this country. Mexico, in particular, is known to possess many food plants with which the people of the United States are unfamiliar, but which have a considerable amount of food value. Among the available Mexican vegetables are various kinds of peppers and several species of tomatoes, for example the husk tomato, of about the size of a horse-chestnut, which is not good raw, but is said to be excellent when cooked. There is a new variety of cucumber, which explodes with a loud report when ripe, the chief use of which is medicinal. A giant okra of agreeable flavor, lately obtained from Europe, with large pods, will soon be commonly grown in this country. From Europe will also be introduced the tuber of a plant called "chervil," a kind of sedge that looks like marsh grass, which may be cooked in a variety of ways, and resembles coconut in flavor. Special attention is being paid to the cultivation of new pot-herbs on an experimental farm which the Government maintains near Washington. Notable among these is a plant from India called "basella" — a vine, bearing pink blossoms resembling those of the arbutus. A number of edible vegetables, unknown to Americans, are in common use in Asia Minor which might with advantage be habituated to the climate of the United States. The

chief difficulty consists not in growing these foreign vegetables in America, but in persuading the people to incorporate the new foods, when introduced, into their daily dietary.

New Springfield Rifle

THE Ordnance Department claims to have developed in the new Springfield rifle the most serviceable and powerful military rifle in the world. The new firearm, which embodies the best features of the present Krag-Jorgensen and Mauser rifles, has successfully stood the most exhaustive endurance tests. It is a clip-loading magazine gun, being provided with a cut-off, which enables it to be used at will as a single loader. The new weapon weighs 9.47 pounds against 10.64 for the Krag, and its barrel is 24 inches, while that of the Krag is 32. The smokeless powder charge of the new rifle is increased to 43.3 grains, which increased charge gives the new Springfield the enormous muzzle velocity of 2,300 feet per second, which is 300 feet per second faster than the Krag. A great advantage in the use of the new arm is the flatter trajectory obtained. In shooting at 300 yards with the smooth-bore muskets used before the Civil War, the bullet rose at the turning-point of the trajectory (which was at 175 yards) 129 feet in the air. The bullet of the new Springfield, in shooting at 1,000 yards, at its greatest height rises only about 21 feet above the ground. This flatter trajectory increases what is known as the danger-space, or the space covered by the bullet at a height above the earth not exceeding that of a man. Recoil is entirely eliminated in the new arm. A curious fact is that at 50 feet the velocity of the bullet is so great that six inches of sand are sufficient protection against the projectile, for before displacement of the sand can result, the bullets are completely destroyed, the lead being fused and the steel casing torn into ribbons. At 1,000 yards, however, the bullets will penetrate 16½ inches of sand or loam. At ranges of 500 yards, or greater, troops may find protection by the use of a shield composed of steel plate one-sixteenth of an inch thick, backed by a bullet-proof fabric one inch in thickness.

Oiling of Levees

THE people of San Joaquin County, California, have been experimenting with oil as a protection for the levees. Crude California oil is heated to a temperature of 180 to 190 degrees. The heavier the oil is, the better are the results obtained, as the low-gravity oil contains the most asphaltum, causing the soil to pack and to make a fine roadbed or dressing for the levee. This is an important considera-

tion, as in many instances the embankments are used for roads, as they are high and dry. The levees have annually been weakened, not only by the wash of the waters, but also by gophers and burrowing squirrels. Crevasses have frequently been made by the water running first into the holes dug by the burrowing animals. It is hoped that the oil will drive these pests away, hardening and solidifying the tops of the levees and so preventing the land from annually blowing away as dust. The rainy season will test the value of the novel experiment.

World's Fair Buildings

THE World's Fair at St. Louis, which will open April 30 and close Dec. 1, 1904, covers an area of 1,240 acres. The World's Columbian Exposition at Chicago embraced but 633 acres, and the Centennial at Philadelphia but 236 acres. The buildings at St. Louis are now about 90 per cent. completed. Some of the State buildings are already practically finished. Numerous temporary hotels are being erected in close proximity to the World's Fair grounds. The Fair officials have already had tendered to them rooming accommodations for 150,000 people. Exhibits are now being received on the grounds, many of which are from abroad.

Petitions against Smoot

THE bulkiness of the petitions that have been sent from all parts of the country to the Elections committee of the United States Senate protesting against the seating of Reed Smoot, representative of the Mormon hierarchy — an organization which is, as has been proved by testimony taken before United States courts, hostile to the Government of this country — suggests the excitement that arose over the B. H. Roberts' case four years ago. The introduction of the petitions and remonstrances in the Senate will be a matter of several days. It would require half a dozen Senators simply to carry the documents to the Senate Chamber. It is probable that Mr. Smoot will engage the services of some noted Western lawyer to defend him before the committee. Notwithstanding the size and weight of the petitions, there is great danger lest in the present apathetic temper of the Senate the whole question will go by default and the Mormon representative be allowed to take his seat without a really earnest effort being made to inquire into his fitness both personally and officially.

"Preference" in the Colonies

MR. CHAMBERLAIN'S best friends are perhaps in the colonies of Great Britain, whose champion he has been for the past few years. Already the Chamberlain propaganda is beginning to develop expressions of approval in the colonial possessions of England. The South African colonies and New Zealand have acted upon the "preferential" proposition, and the government of Australia has also taken up the matter. So far the disposition in the colonies appears to be not to reduce any tax in favor of England, but to put an extra tax on imports from other sources. This will not make it much easier for English goods to obtain an entry into colonial markets, except perhaps

temporarily. The home production of the colonies will be stimulated by such practical protection, thus in time lessening the call for goods made in England. The situation of the British manufacturer — so the Chamberlain critics are saying — will be only temporarily improved, if at all. While Canada has allowed English goods a reduction from the general tariff of one-third, this move has not served to increase English imports at a rate equal to that at which imports from the United States have increased. Fifteen years ago the imports from England into Canada were nearly as great as those from the United States. Today they are hardly more than one-third as great, the precise figures for 1902 being \$49,206,062 of English imports and \$120,814,750 of imports from this country. The attitude of Canada and that of other colonies is not favorably impressing public opinion in England.

Overtures from Episcopalians

AT the All-American Conference of Anglican Bishops which met recently in Washington a marked interest was taken in the question of closer relations between the Episcopal Church in the United States and the Church of England in Canada, and the Protestant bodies surrounding them. The strong addresses that were delivered in protest against the introduction of English practices and prejudices, awakened the greatest amount of interest at the Conference, and earnest pleas were offered for larger sympathy with Methodists, Presbyterians and Baptists. The value of the redemptive work that is being accomplished by the various evangelical bodies was freely acknowledged. It appears that the American and Canadian bishops are not much affected by the so-called Catholic cry. The number of bishops in attendance in Washington was 67 out of a total of 95 — the largest number that ever assembled in one meeting on the American continent.

Formal Recognition of Panama

THE new Republic of Panama was formally recognized by President Roosevelt last Friday, when M. Philippe Bunau-Varilla, envoy extraordinary of Panama to the United States, was cordially received at the White House. Secretary Hay formally presented M. Bunau-Varilla to the President as the accredited Minister of the new Republic. In an address which, though brief, showed the touch of the literary man as well as of the diplomat, M. Bunau-Varilla referred to the fact that the "weakest and last born of the republics of the New World" owes its existence "to the outburst of the indignant grief which stirred the hearts of the citizens of the Isthmus in beholding the despotic action which sought to forbid their country from fulfilling the destinies vouchsafed to it by Providence." The Minister expressed his satisfaction in the fact that by the recognition of the new republic "the interminable controversy as to the rival waterways" will be terminated, and that the "highway from Europe to Asia, following the pathway of the sun, is now to be realized." The early attempts to find such a way resulted in the discovery of America. "Centuries

have since rolled by, but the pathway sought has hitherto remained in the realm of dreams." Today it becomes a reality. President Roosevelt in his response justified the attitude of the United States in entering into relations with Panama, that ancient "territory" which has just reasserted the right of self-control, agreeably to the principles of popular government which the Latin peoples of America proclaimed nearly a century ago. He expressed the American expectation that the interoceanic highway will be opened to commerce, and his own hope that such a highway may be "the providential instrument of untold benefit to the civilized world."

Cruise of Lebaudy Airship

PARISIANS were much excited and elated the past week over a successful cruise made by the Lebaudy airship over a course of forty-six miles from the village of Moissons to Paris, in one hour and forty-one minutes. The balloon appears to have made a longer and better trip than any yet accomplished by the Brazilian experimenter, Santos-Dumont. The conditions, however, all favored the airship, which flew with a moderate wind, and apparently followed practically a straight course. The feat accomplished by this steerable balloon, which is named the "Jaune," has set all Paris on the *qui vive*, and the gallery where the balloon is lodged in the Champ de Mars has been converted into a place of pilgrimage for a host of persons interested in aeronautics. The departure of the "Jaune" on another aerial flight promises to be a great social and scientific event. These exploits by the dirigible airship of the Lebaudys, however, are very far from solving the problem of aerial navigation.

Cuban Tariff Question

THE proposed Reciprocity Treaty with Cuba is not a perfect arrangement, but it is the best to which the Senate of the Fifty-seventh Congress would agree, and it will probably be passed by the House of Representatives without being tinkered or twisted out of shape. The treaty is considered to be part of a bargain which the Government of the United States deliberately made, and which it cannot honorably refuse now to effectuate. The treaty, in brief, gives Cuba a reduction of 20 per cent. in the rates of duty under the existing tariff, in return for a considerable list of reductions of customs charges on United States products entering Cuba. Besides a general reduction of 20 per cent. in the Cuban tariff on our products, there is a special 25 per cent. reduction on machinery, iron and steel, and similar productions; a reduction of 30 per cent. on butter, on many vegetable and textile products, and on boots and shoes; and a reduction of 40 per cent. on manufactures of wool and cotton, on silk, on rice, on watches, and on cattle. Practically all American products receive the benefit of a larger reduction on the Cuban tariff charges than the United States gives to Cuba on our productions. The prospects are that this reciprocity question, which has been fought so far as a sugar issue, will now be settled by the present Congress, perhaps

this week, on the basis of national honor and obligation.

Census Report on Wages

A CENSUS report on wages of employees in manufacturing establishments in the United States has just been issued. From the actual pay-rolls of 720 establishments employing in 1900 about 250,000 employees, 304 different occupations in 34 industries have been tabulated. The report shows that there has been a slight increase in the pay of iron and steel employees, but that during the past decade remuneration in many branches of industry was practically unchanged. In the cotton manufacturing industry between 1800 and 1900 wages of both men and women increased in New England, but showed little change in the South. Wages in the woolen industry in New England increased. Clothing factories indicate a decrease for men and a less marked decrease for women. In the shoe factories there was a slight decrease in New England. Glass factory rates have increased and flour mill wages show practically no change. In dyeing and finishing textiles there was an increase for males in New England, and a decrease in the Middle States. Wages in ship-yards decreased in the New England and Pacific States, increased in the Middle, and varied but slightly in the Central States. Wages in bakeries showed little change.

Federation of Labor Convention

THE American Federation of Labor began a two weeks' session in Faneuil Hall last week. The convention has attracted a large share of public attention. Labor is a fundamental factor in public progress, and the press of the country has carefully followed with its reports the proceedings of the convention. John Mitchell has been conspicuous among the delegates. His attitude has been temperate, as indicated, for example, by one of his utterances to the effect that labor unions must be kept strictly apart from politics, for "just as soon as they become political machines they must die." Delegates from Great Britain brought fraternal greetings, and delivered the cheering message that child labor has become almost obsolete in England. In the convention 290 resolutions have been introduced. A resolution attacking the judiciary on the ground that it has been prone to issue "capitalistic" injunctions was voted down. Resolutions were adopted urging the regulation of the salaries and hours of post-office employees, asking for the better protection of mechanics' tools, favoring government construction of war vessels in navy yards, and recommending a more systematic organization of women wage-workers throughout the country.

Germanic Museum Dedicated

THE purpose of the Germanic Museum at Harvard, which was dedicated last week, is, as described by Professor von Jagemann, to give students "a true conception of what Germany stands for in modern civilization, what her ideals have been, and what she has contributed to the world's best intellectual possessions." The gifts from the German

Kaiser, which have added greatly to the interest of the Museum, include a collection of German sculptural monuments from the eleventh to the eighteenth century; and it is announced that this donation will be supplemented before the end of the year by another collection of galvano-plastic reproductions of the best specimens of German gold and silver work of three centuries, to be presented by the German people. The literary side of German life is represented by the gift of ten thousand books on German history donated by Professor Archibald Cary Coolidge as a memorial of the visit of Prince Henry a year ago.

FACTS WORTH NOTING

Trinity College, Dublin, has made application for a royal permit to provide for the education of women in connection with the work of the University.

President Roosevelt has appointed Sanford B. Dole to be United States District Judge for Hawaii, to succeed the late Judge Morris M. Estee. George R. Carter, Secretary of Hawaii, has been appointed Governor, to succeed Governor Dole.

According to a decision of the Supreme Court of the United States, recently delivered, the admiralty jurisdiction of the federal courts extends to canals and canal boats. The Chief Justice and Justices Brewer, Harlan and Peckham dissented from this opinion.

A direct and decided snub was administered to King Peter of Serbia when the British *chargé d'affaires*, on the occasion of the birthday of King Edward, refused to receive the congratulations of the Servian Government. King Peter is making efforts to induce Russia to use her influence with Great Britain to persuade the latter country to abandon its attitude of silent censure of the Servian Government.

Andrew H. Green, the "Father of Greater New York," a man of ripe old age, of sterling integrity and unblemished record, who made Central Park what it is, and was instrumental in shaping the development of almost all the larger institutions of the city from the Battery to Spuyten Duyvil Creek, was shot last Friday by a negro and instantly killed, at the door of his home in Park Avenue. The murderer coolly awaited arrest, and has expressed no compunction for his act, which remains inexplicable. The tragedy has shocked New York, and illustrates anew the fact that the average man is hardly more safe on its streets than he would be in Constantinople.

The German Emperor, who is himself an enthusiastic amateur yachtsman, and eulogizes yacht-racing as the finest sport in the world, has offered a cup for an international transatlantic race in 1904.

A fire which occurred last week in the mail-car of the St. Petersburg-Moscow mail train is reported to have destroyed valuables to the total amount of \$3,500,000, including 437 foreign parcels and eleven sacks of foreign mails.

At the annual meeting of the American Public Health Association, held recently in Washington, Dr. D. E. Salmon, of the Bureau of Animal Industry, said that experiments so far made all favored the conclusion that bovine tuberculosis is a factor in human tuberculosis. The fact that 25 per cent. of the cases in children investigated by the German Commission and 50 per cent. of similar cases investigated by De Schweinitz of Washington showed ani-

mal infection, is, Dr. Salmon argued, sufficient to prove the necessity for taking vigorous measures to guard against infection of children through milk.

Premier Combes last week announced in the Senate the further purpose of the French Government concerning the religious orders, the principal feature of which is the intention to forbid primary, secondary or superior teaching by any members of the congregations. The Government reserves its decision with reference to the question of allowing the secular clergy to engage in such teaching.

The Bulgarian Government has decided officially to participate in the St. Louis Exposition. It will appoint a commissioner general, and make an appropriation adequate for a national exhibit. Prince Ferdinand has expressed his great interest in the Exposition, and his wonder at the "phenomenal rise of the United States as a world power."

Replying to a speech of welcome last Friday in Bristol, Mr. Balfour declared that it is the intention of the Government in the face of all the difficulties raised by the opponents of the new fiscal policy firmly to pursue that policy, refusing to be bound by worn-out formulas which had a meaning and reality sixty years ago, but whose meaning and reality have been changed by the changing circumstances of time.

The question of possible injury to firemen at fires when directing a stream of water on a surface carrying an electric current has recently been made an object of careful inquiry in Germany. A man wearing wet shoes and standing on a wet plank flooring threw a jet of water on an electrified plate. At 500 volts and an aperture of .74 inch in the nozzle he felt the current at a distance of 2½ feet, and with an aperture of about two inches he could not come nearer than about 3½ feet. Under the same conditions, but with an alternating current, the man could not remain within 8.2 feet, and at 3,000 volts he had to stay at a distance of 26½ feet.

In the two weeks ending Nov. 9, 125 accidents were reported to the New York police that were peculiarly casualties of the street. All of these accidents were due solely to traffic causes. A large number of them were fatal, and one-third were fractures. The street-car was the worst offender against life and limb, the automobile and the common wagon also claiming many victims. Careless driving by boys caused many accidents. The attention of the police is being seriously called to this abuse. Fully thirty per cent. of the wagons in New York are driven by small boys, many of whom hardly know a rein from a tie-strap.

Colombia has cabled to London a formal protest against the attitude of the United States in the Panama matter. The Colombian Government asserts that the "main responsibility for the secession of Panama lies with the United States Government, firstly, by fomenting the separatist spirit, of which there seems to be clear evidence; secondly, by hastily acknowledging the independence of the revolted provinces; and, finally, by preventing the Colombian Government from using proper means to repress the rebellion." President Marroquin has also energetically protested to the United States, and "wishes that the protest should be known throughout the civilized world." He charges an infringement of the treaty of 1846, and declares that the delay in the negotiations regarding the Canal treaty had not affected the ultimate issue of the project.

GOD'S OPEN HAND

THE writer of the 145th Psalm used a beautiful figure with which to express the thought of the great gifts of the Almighty to men. "Thou openest Thine hand," he wrote, "and satisfiest the desire of every living thing." The idea seems to be that this is an easy and natural action on the part of God. It is easy because God is so rich in everything that man needs; it is natural because it is exactly in accordance with the loving heart of the Father. In our feebleness we have the right to rest back upon the richness of the Divine, and in our perplexity we have only to trust the permanence of His love. Here within the limits of our human life we do not need to depend upon other men whose limitations are like our own. It is God's open hand to which we come. His care is as wide as the world that He has made. That man who is so strong that he is able to control the energies of electricity and make them do his bidding across oceans and continents is the object of the Father's care. That dancing swarm of flies playing for an hour in the sunshine to perish at night, is the object of the Father's care. Solomon and the lily partake together of the gifts that are poured from the Father's open hand.

Thank God for the sweet figure! Many a poet of divine revelation has seen a mailed fist instead of an open hand. It is necessary, to be sure, that we remember the terrors of the Eternal. In Sargent's great painting in the lunette of the special libraries hall of the Boston Public Library the arm of Jehovah emerges from the wealth of red wings that typify His presence to clutch the arm of the Assyrian and to stay the blow of the Egyptian. It is a true conception of the power of the sovereign Jehovah. It is not the more general and accurate idea, however. Now and then His hand is stretched out to punish or defend. It is far more commonly opened to bestow. The gift suits the need. It is the "desire" of every living thing which is satisfied at the open hand of our God. Sometimes there are denials, and the dearest wish is withheld. Count up the total, however, and you will see that the gifts of God to us in general have corresponded with the deepest and the truest desires of our hearts. God's open hand is not held out in caprice or in cruelty. It is opened in love and according to the Father's knowledge of our real needs and our true desires.

APPRECIATION AND GRATITUDE

IN that great arraignment of Israel by Jehovah which the Prophet Isaiah put first in the series of his oracles, the Lord charges the people with the high crime of oblivion to His goodness in a striking analogy: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." A man might be ungrateful, but a domestic animal would not.

Back of gratitude lies a sensitive spirit. Back of ingratitude lies radical failure in appreciation. What a severe test this matter of appreciation is! Every mother understands it. The test of her love is the sweetness with which she gives those

long years of care, the meaning of which her child simply cannot understand. Sometimes she is tempted to cry out: "Oh, if the baby only understood what this all means!" Every teacher understands it. When all efforts to help have been in vain, when sympathy has been proffered without response, a teacher begins to know the whole measure of disappointment. It is so much easier to toil for one who appreciates the sacrifice and is grateful for the gift. One of the severest trials in the business world today is the lack of mutual appreciation between workmen and employers. If they could exchange places for a year the labor troubles would be near a permanent solution. A man gives his best service to an employer; it meets no response in the form of grateful appreciation; before long his work has grown perfunctory. A manufacturing firm undertakes to benefit its employees and gives them large advantages at considerable cost; no appreciation is shown; conditions stiffen to their old sternness.

We go on our daily way, busied with many things, eager and pursuing. Caught in the clutch of our toil, we forget the goodness of God because we do not appreciate the wealth of the Divine bestowals. It is essentially a lack of sensitiveness. We are not aware of the spiritual meaning of life; we do not apprehend that the source of all things earthly is in the primal spring of God's holy will of love. Such a lack of appreciation, that results in ingratitude, makes man worse than the brutes. Dumb animals know at least where they are fed, and they come back to the familiar place. We must not be less wise and worthy than they. The culture of gratitude begins with the awakening of the keen sense of the being, love and care of the Father. Sensitive souls are grateful. Only those who do not appreciate are dull to the fine exercise of gratitude.

CRUELTY OF INGRATITUDE

ONE of the hardest burdens which we have to bear is the ingratitude of those to whom we have given our love and care. It is one of the most refined forms of cruelty on the part of a child, a pupil, or a friend, to be ungrateful. The savage nature of this torture applied to the sensitive soul of a parent, teacher, or friend must be experienced in order to be understood. Very often it is not in the least intended. We have seen a mother suffer at the hands of an ungrateful boy anguish of which he never dreamed. There is scarcely a teacher in the Sunday-schools who does not know what this statement means. Boys and girls, thoughtlessly perhaps, yet none the less cruelly, cause such suffering by their ingratitude and lack of appreciation as physical agony cannot express. For intensity of spiritual pain there is hardly another anguish comparable with this. It is the suffering of wounded love and the agony of the innocent.

This fact of our human life is also a truth of the Divine Being. It must be so, for love is the same in God and man, and the laws by which it is exercised must obtain uniformly. God himself must know the cruelty of ingratitude. We do not set

out deliberately to wrong Him. We simply forget to be grateful. That is the pity of it all. Thoughtlessness becomes a habit. The neglect of the Father's kindness grows common. We cease to refer everything in the world to the one source of all life in God, and the great heart of the Father is wounded in the very way that makes it bleed most swiftly.

It does not take long to be grateful. No form need be used elaborately to show that the heart appreciates. A child needs only to look up and smile. The mother understands. We are cruel when we do not say, "Father, I thank Thee." It is simple; it is enough. God's due is thanksgiving for every common gift — for the daily miracle of the sunrising, for the gifts of health and love, for the task of business and the rest of home, for the comfort of little children and the sweet companionship of friends, for the hope of heaven and the assurance of immortality. For these we ought to look up every day in gratitude to the Father and show Him by an obedient life that we appreciate the mercy that crowns our days. To do less is to be cruel.

CONCESSIONS WHICH NULLIFY

WE feel obliged to express our emphatic protest against the volume which has just come to our table, entitled "Old Testament History," by Henry Preserved Smith, D. D., Professor of Biblical History and Interpretation in Amherst College (Charles Scribner's Sons: New York). It is the most dangerous and destructive book that we have examined for many a day, its concessions completely nullifying the Old Testament as containing even a revelation from God. We should not undertake, if able, a critical review of the entire work, as the time and space demanded for such a presentation are unnecessary in order to thoroughly discredit it. We shall, therefore, make only a statement of its striking concessions, and endeavor to show that these cannot — as they need not — be accepted. Sympathy with the devout school of higher critics and the appropriation of the assured results of their work do not mean that the HERALD approves anything so radical and revolutionary as claimed by this book. This volume confirms the position we have always taken — that there must be intelligent discrimination in treating the work of Biblical critics.

The consensus of the best Biblical scholarship of today is against Dr. Smith's positions. He challenges the historicity of nearly every important event and personage in the Old Testament. We object to his spirit, his purpose, and his findings. He writes like a special pleader who has started out with certain contentions which he is determined to maintain. He seems to delight in being destructive and in eliminating those persons and events of the Old Testament upon which the general church has so largely depended for its inspiration and moral obligations. An ardent disciple of Wellhausen, he goes beyond him in his reckless hypotheses and explanations. Indeed, we find in his book little except alleged interpolations by editors of the Old Testament books, the work of redactors, and traditions, leg-

ends and the records of the monuments. So much to prepare our readers for his remarkable concessions.

Dr. Smith has much to say of "the legendary or mythological material of the creation story." He makes a final end of the history of the Deluge in the following words:

"Our examination of the story of the Deluge confirms what we discovered in regard to the account of the creation. Historical it cannot be called. In its origin it is mythological, with a possible early inundation of the Euphrates as its basis in actual occurrence. From Babylon it wandered to the west and was naturalized in Canaan. An early Israelite writer stripped it of its polytheism and made it tell of the justice of Yahweh upon a race of aggressors."

The chapter on "The Patriarchs" goes even to a more extreme length than that on the Creation and the Deluge. There is no history in all this lengthy discussion of Abraham, Isaac and Jacob; in fact, there were no such historical personages — so says Prof. Smith. Hear his own words:

"The individuals, Abraham, Isaac and Jacob, are eponyms — personifications of clans, tribes, or ethnological groups — and they are nothing more."

And again:

"The earliest literature we have is conscious that the sons of Israel of whom it speaks (Reuben, Judah, and the others) are only personifications of the tribes which inhabit Canaan. But if these are personifications, then *a fortiori* Israel himself is a personification, and the more remote ancestors can have no more substantial existence than the nearer ones. . . . The results with which we have to content ourselves in the Mosaic period are meagre. There may have been an Israelite clan that sojourned in Egypt."

Coming to the books of the Judges, he begins by saying:

"The first story of the deliverance gives us almost nothing but the bare scheme of the editor."

He declares:

"Caleb is only the eponym of a clan."

Of Samuel he concedes:

"We are obliged to resign the Samuel of those earlier chapters."

Referring to David and Saul:

"The imagination of later times was pleased to bring David news of the death of Saul by the mouth of an Amalekite whose hands also bore the royal crown and bracelet. The obvious improbability of the story compels us to reject it."

Of Elijah he says:

"The legend-building imagination of later times has embodied Elijah's life-work in the scene at Mount Carmel, where the prophet stands alone against the four hundred prophets of Baal, and where the answer by fire brings the people back to their allegiance. We cannot suppose the incident historical in the form in which it is narrated."

Of the events of Elisha's life he says:

"Historical material can scarcely be extracted from them."

So he goes on in every chapter, to our grief and righteous indignation, ruthlessly eliminating everything according to his preconceptions and destructive purpose. This is Biblical criticism "run

mad." It has overleaped all restraints, and leaves no standing ground for Christian faith. The accounts of Moses and the patriarchs are fabulous and legendary; there was no Abraham, and Isaac, and Jacob; and it is not certain that there was a God — at least, no Jehovah Elohim, such as His people believed in and trusted for their guidance. The best God Prof. Smith can discover is described as follows:

"The most obvious hypothesis is that Yahweh was the ancestral God of Midian, with whom Moses became acquainted, faith in whom led to the endeavor to deliver Israel."

We will now, by showing that one most important statement is not entitled to credence, disprove Professor Smith's main concessions. Perhaps that which seems most violent to us is the way in which he disposes of the historicity of Abraham. His declarations about this patriarch are characteristic of his shocking recklessness. His views are extreme upon this subject and have the support only of Prof. T. K. Cheyne, editor of the *Encyclopedia Biblica*, and the destructive school of higher critics, which the *HERALD* has always discredited. Hastings' Bible Dictionary contains the modern critical views, some to the verge of latitudinarianism, but Hastings does leave us Abraham. This authority says:

"The attempt has been made to deprive the story of Abraham of all historical value, and to represent the patriarch either as a mythological personage or as the typical impersonation of the virtues of the religious Israel, but as yet no evidence has been found to connect the name of Abraham with that of a tribal deity, while the endeavor to find in his story a philosophical description of abstract qualities seems to presuppose a stage of literary development to which the materials of the Hexateuch can make no claim, and to considerate a literary unity which those materials emphatically contradict."

And as a rebuttal of what Prof. Smith relies upon so largely, Hastings says:

"The origin of the name Abraham remains still unexplained."

Any impartial jury would accept the foregoing as a refutation of Dr. Smith's contentions concerning Abraham. For this reason we do not deem it necessary to elaborate the argument for the historicity of Abraham, based upon the many and fundamental references to him made by both Jesus and Paul.

There is special significance, however, in the views of the *Outlook* of New York, when it is remembered that this able weekly stands for the radical wing of higher criticism. Our contemporary says, in treating this volume:

"Any such history must be partly founded on surmise; and with some of Dr. Smith's surmises we do not agree. We think, for example, that it is far more probable that Abraham was a historical character, though his history is largely mythical, than that he was a 'creation of the legend-building imagination — working under the necessities of the patriarchal theory.' Some of Dr. Smith's deductions we do not accept. We do not agree that in the phrase 'Let us make man in our image,' there 'are traces of other heavenly powers with whom God consults;' we

think it far more likely that [the plural is simply a plural of dignity."

Thus do we show that the elimination of Abraham as a historic character is one of "Dr. Smith's surmises," as the *Outlook* happily and forcefully puts it. To thus controvert this presumptuous critic in one matter of such import is to show his unreliability as a whole. He reminds us forcibly of what he says of Ewald, whom he commends in the preface to the volume in question as the first and most eminent critic of his time of the sources of the Old Testament. He says of him:

"Ewald's chief work contains an elaborate criticism of the sources, as well as a narrative of events and movements. At the very outset the author emphasizes the necessity of distinguishing the story from its foundation, that is, of criticising the sources. Ewald's learning and acuteness are unquestioned. His work sometimes repels by its dogmatism, and, as we now know, his theory of the documents was wrong."

In these words concerning another Old Testament critic Dr. Smith has best characterized himself. His learning and acuteness are unquestioned; his dogmatism repels; and "his theory of the documents is wrong."

"The Destructionists"

SINCE the foregoing editorial was written and put in type, the *Christian Commonwealth* of London has come to hand, with its leader (two columns long) devoted to a new volume, just translated from the German, entitled, "Are the Critics Right? Historical and Critical Considerations against the Graf-Wellhausen Hypothesis," by Wilhelm Möller, with an Introduction by Professor C. Von Orelli, D. D. (Religious Tract Society). Our readers will be interested, in this connection, in reading what the *Commonwealth* says of this book. In introducing it, this able Baptist paper says:

"A wonderfully influential current, directed with consummate skill and inspired by profound scholarship, is now sweeping through student circles and through religious society in the Fatherland. As Germany is still the 'brain of Europe,' this movement is sure to be characterized by the keenest intellectualism. Any student who will set himself the task of carefully reading through Herr Wilhelm Möller's book will quickly learn how loose is the foundation on which the extreme high critics, generally called in this country the 'Destructionists,' have based their most dogmatic conclusions. The introduction, written by the famous Basel professor, Dr. Von Orelli, is a genuine guarantee of the value of Herr Möller's performance. We feel warranted in saying that this volume contains by far the ablest and most crushing attack on the Destructionist position yet attempted."

"As Professor Orelli remarks: 'There is in the field of Old Testament criticism no lack of independent workers among the younger generation (of German students) who do not accept the theories offered by the authorities of today as something incontrovertible, but test them without prejudice, and discover how much they contain that is untenable.' Herr Möller, after sharing the Wellhausen view, allowed himself to be convinced by the evidence of the facts on the other side. He is a type of the new and rising school of German theologians. He shows in page after page how some of the higher critics who are the most dogmatic flatly contradict themselves. With consummate skill Herr Möller takes up point after point in order to show how impossible it is to account for the style and contents of Deuteronomy if it was forged merely in order to bring about a special revolution or reformation in

the seventh century B. C. For instance, on the assumption that Deuteronomy was aiming at a transformation of existing circumstances, what is the meaning, asks our author, of the oft-recurring warning to exterminate the Canaanites, thus well marked at a time when as a people they had long ceased to exist and no longer possessed fortified towns, but at the most dwelt in the land as isolated settlers? The warning, given with repeated emphasis and increasing vigor, that the Canaanite people themselves are to be extirpated, remains unexplained; it appears, to say the least, superfluous, because in the seventh century B. C. what is here enjoined had been long since fulfilled. Herr Möller wants to know, among other things, whether it is conceivable in the seventh century that the law in Deut. 20: 1-9, which treats of going forth to war, could leave the king entirely unobserved and disregarded, and mention in his stead only priests and officers."

Herr Möller concludes his book with these striking words:

"If our people are not constantly referred to the Old Testament as the basis of the New, the New Testament must become unintelligible to them, and the person of Christ a puzzle. The Old Testament is made disagreeable to students of theology, and the congregation suffers."

It must not be forgotten that this attack is leveled at the "extreme higher critics"—"destructionists," as they are well termed—and not against the devout and sane wing of this school.

Consensus of Christian Opinion

THERE is a certain value in the consensus of Christian opinion. A great many men, other things being equal as to their intelligence, candor and spirituality, are apt to know more than does one man. Eccentricity of view may yield a certain energy of action, just as the waterspout throws the waters of the ocean into temporary upheaval and commotion; but the spouting spray soon relapses into the ordinary levels of the sea, where the great silent tides sweep the fleets of commerce on their way. Here and there in history the one man is a genius, but more often he is a crank. Now and then Athanasius may be on the right side of a question and the world on the wrong side, but generally the Christian world together has more of the truth than Athanasius by himself. That rare personage, the genius who brings in a philosophic or theological *aufklärung*, must exhibit his credentials when he comes. A Luther must show his faith by his works, and a Wesley work for the faith that is in him. The prophet must prove himself. Until then the odd view, even if it be heralded as "original," will be disesteemed in favor of the orthodoxy of a general Christian consciousness.

Imperialism Run Mad

COMMANDER PEARY appears to be an imperialist of an enlarged and enlarging sort, judging from his utterance the other night before the Royal Geographical Society of London, when, after reviewing his previous attempts to reach the North Pole, and stating that his future plans are based on the belief that the Smith Sound route is the only practicable one, he frankly declared that he wished the Pole for America, because it is the last great geographical prize the world has to offer, and is "peculiarly an object of American pride and patriotism." America is now negotiating for the Isthmus of Panama. The other natural and logical boundary to her destiny, according to Commander Peary, is the North Pole. He hopes by winning the Pole for America fittingly to crown her four centuries of struggle, heroism, and achievement. This dream is cal-

culated to arouse the enthusiasm of a certain type of minds. It would be disappointing, however, after all this rhetoric, if Peary after reaching the North Pole should find nothing there to annex save a polar bear floating on a cake of ice. As to the reported statement of the gallant Commander that the North Pole is the "last great geographical prize" the world has to offer, what about the South Pole? Candidates for distinction in that direction are somewhat rarer than aspirants after Arctic honors.

"Manifest Destiny"

"MANIFEST destiny" is a convenient phrase which, like the expression, "the interests of civilization," sometimes covers a multitude of national sins of aggression. There is a certain kind of "manifest destiny" which, as some wag has suggested, solicits an obliging shove from some one behind it in order to make it move along fast enough. Russia, for example, in the Far East appears just now to be shoving events along in an evident endeavor to determine its own destiny without loss of time through diplomatic or other delays. A serious responsibility rests upon all rulers of great States to decide justly when "destiny" calls to territorial expansion. Men may not hurry God, nor, on the other hand, should they lag behind Him. There are times in history when Israel is called upon to make an exodus from Egypt and an entry into Canaan. It takes prayer, careful thought, a broad view of history, and a close watching of events in order to reach a just conclusion, nationally or individually, when to go out or when to stay put, when to rearrange geography and when to let the old maps stay.

Temperance Advance in England

A NEW scheme of temperance reform, which appears to mark a very important stage in the development of the question, has just been launched in England and is arousing widespread interest. Leading literary lights, the heads of educational institutions, and the leaders in religion generally, are joining with the most distinguished temperance specialists in what promises to be a forward movement of great significance. The union manifested is most encouraging. Many not before aroused to the enormity of the evil are waking up to realize that there is genuine cause for alarm in the enormous multiplication of drink-shops and the growing expenditure upon alcohol. A great search has been made—not without avail—for practical and satisfactory plans of effort. It looks as though something would come from this revival of interest, and as though the power of the licensed public houses would be strongly cur-

The scheme has many features which we cannot fully describe. Provision is to be made for adequate counter attractions to the public house, for the permissive local veto, for public control without private profit (where this is preferred by the voters), for a large, speedy reduction in the number of licenses, and for compensation, out of the resources of the trade, to those whose licenses are taken away. These are the main features. If this can be adopted with a fair degree of unanimity as the national policy—and at this outlook there seems flattering prospect of it—a very long step in advance will have been taken. And some points will, in course of time, be established, that may have clear teaching for us on this side the water. If some plan could be struck out that, by mutual compromise, without sacrifice of any essential principle, would

unite the unduly multiplied and often jarring sections or fragments of the great temperance army into one compact conquering host, an immense saving of money and energy would be effected, and victory would come in sight.

Aggressive Temperance Work

TEMPERANCE work must, from the very nature of things, be aggressive, or it will amount to nothing at all. The demon of strong drink is not easily cast out, either from the individual or from society. No reform makes headway easily. "Reform" goes against the grain of a sinful human nature. No good cause can get on even in this boasted modern "civilization" without the exercise of a great deal of push, pluck, and prayer. The poet knew a thing or two who asked:

"Is this vile world a friend to grace,
To help me on to God?"

The help Godward must come from heaven, not from the world, which will never prove traitor to its own treachery against the great Creator. If goodness is to get on, grace must get in. But given the grace in the man, society will inevitably feel its influence. The gospel is not law in the strictly legislative sense, yet it makes laws—by first creating, or re-creating, law-makers. So the Christian consciousness tends to become corporate. Hence is explained the existence and energy of a great, generous organization like the Woman's Christian Temperance Union, which has room within it for any one who, having Christ's spirit, seeks to translate the Christ-mind into terms of purified daily conduct. That noble body finds its *raison d'être* in the aim to make the outward institutions of the land correspond to the inward spirit of the Christian citizens within it. Temperance work is an important and integral part of the program of reform by regeneration.

The Woman's Christian Temperance Union has always been noted for its spirit of earnest aggressiveness against evil. A woman of this type never knows—as some men seem to know—why a bad thing should stay or why a better thing should fail to come. These women have an intuition for righteousness. These consecrated and courageous Christian workers believe with all their heart two things—that duty is the thing to be done, and that they are the ones to do it. Their faith in ultimate virtue may be naïve, but it is sublime. God bless them! And God help the people, whether Smoots or saloon-men, against whom they fight! We shall present a special report of the National Convention at Cincinnati next week.

PERSONALS

—Dr. J. W. Lindsay and his daughter-in-law, Mrs. Thomas Bond Lindsay, sail in the United Fruit Company's steamer, "Admiral Dewey," from Boston, for Jamaica, on Wednesday of this week.

—A much-appreciated call was made at this office, on Monday, by Rev. and Mrs. George W. Norris, of Lawrence, and we are gratified to report that he is in quite comfortable health.

—John Palmer, a full-blooded Ponca Indian, who has been admitted to the bar in Oklahoma, will be one of the speakers at the next session of the Oklahoma Bar Association. He is considered one of the best orators in the Territory.

—On his 70th birthday Dr. Horace Howard Furness, of Philadelphia, received from Prof. Paul Haupt, of Johns Hopkins,

a congratulatory message inscribed on a cracked clay tablet in the cuneiform characters of old Assyria.

— The excellent and greatly beloved wife of Rev. I. H. Packard, of Watertown, who has been so long ill, lingers on the shore, awaiting with perfect submission and trust her summons into the presence of her Lord. She and her husband and children are assured of the tender and prayerful sympathy of a great host of devoted friends.

— Among those who gave their life that Cuba might be free was George Elliott, Jr., son of Dr. George Elliott, who, at the time of his son's death, was pastor of the Spring Garden Street Church, Philadelphia. A tablet has been placed in the Sunday-school room by the members of that society as a memorial of this young man.

— Rev. Dr. T. P. Frost has entered upon his new work as pastor of First Church, Evanston, Ill. We unhesitatingly predict a highly successful pastorate for him in Evanston. Dr. Frost always succeeds. The editor knew him when a fellow member with him in the Vermont Conference, and has noted his eventful career ever since.

— Bishop Cranston has been assigned to Porto Rico Mission, and will hold the Conference at Guayama, Feb. 25. Bishop Fitzgerald has charge of Mexico Conference, which meets in Mexico City, Jan. 21; while Bishop Joyce will make another visit to South America, holding South America Conference at Buenos Ayres, Jan. 27, and Western South America Conference at Santiago, Chile, Feb. 25. Bishop Vincent will return from Europe in time to hold two or three of the Spring Conferences before the meeting of the General Conference.

— A party of four missionaries, including Rev. E. H. Richards, D. D., Mrs. Richards, Miss Agnes McAllister, and Miss Virginia R. Swormstedt, all bound for Inhambane, East Africa, sailed from New York, by steamship "St. Louis," Saturday, Nov. 14. Dr. Richards and Miss McAllister have both worked in Africa before, the former in East Africa, the latter in Liberia. Mrs. Richards and Miss Swormstedt are going to the field for the first time, Miss Swormstedt to establish a girls' boarding-school at Inhambane under the auspices of the Cincinnati Branch of the Woman's Foreign Missionary Society.

— The many friends of Mr. Chester D. Massey, of Toronto, Ontario, were greatly pained to receive the news, by cable from London, that his dearly beloved wife, Mrs. Anna Vincent Massey, had passed away, Wednesday morning, Nov. 11. After a delightful summer abroad with her family, she was taken with an attack of appendicitis just as they were about to sail for home. An operation was found necessary and reported successful, but she survived less than two days. Mrs. Massey, by her generous nature, her winning personality, and her lively Christian faith, had greatly endeared herself to a large number of friends, many of whom had enjoyed her hospitality, but particularly to the inner circle, by whom she was dearly loved. She has gone to the rest and glory of her Saviour's presence, but her husband is heart-broken and her two boys are to be pitted in their loss of a most affectionate and devoted mother. Her death will be sorely felt by her brother, Bishop John H. Vincent, who after the death of their father, when she was quite young, most faithfully supplied his father's place in lovingly caring for his younger sister. Their visit together this summer at the Bishop's home, in Zurich, Switzerland, was greatly enjoyed. The Massey family has been stricken

again and again in recent years, and this blow falls heavily upon the family circle. "Whom the Lord loveth He chasteneth."

— The Misses Elsie and Bertha Wood, daughters of Rev. T. B. Wood, D. D., of Lima, Peru, sailed for Peru by steamship "Yucatan," from New York, Tuesday, Nov. 17. Miss Elsie Wood was principal of the high school at Callao, Peru, from 1895 until July 4, 1900, when she left Callao to come to the United States on furlough. During the last college year (1902-1903) she was preceptress and assistant-director of physical culture at De Pauw University. Miss Bertha Wood graduated from De Pauw University at its last Commencement. She goes out under the Philadelphia Branch of the Woman's Foreign Missionary Society to teach in Callao.

BRIEFLETS

Love never makes a cross out of a loss.

Rev. Dr. J. D. Pickles just took his ZION'S HERALD to a class-meeting last week, showed it to the members, and exhorted them to take it, and now sends six new subscribers to the office, "with more to follow." That is the way to do it!

Thanksgiving Day is a periodic remembrance of the goodness of the Lord to people who do not deserve it. It is not a season for proud elation over "what we have done," but of humble acknowledgment of the kindness of the great Creator. Every day should be in a sense Thanksgiving Day — without the turkey, but with the thanks — marked by some thought of mercy and some emotion of praise. As Shakespeare exhorts:

"Let never day nor night unhallowed pass,
But still remember what the Lord hath done."

The report of the annual meeting of the Board of Managers of the Woman's Home Missionary Society at Chattanooga, Tenn., is received as we are ready for press — too late for insertion in this issue.

Lestie's Weekly for Nov. 12 is a California number, profusely and finely illustrated. The exhibition which is made of the resources of this State, especially in fruits and flowers, is really remarkable and very interesting.

It is the Evangelist John who says: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." These words will come with special force to every one who reads Dr. Daniel Steele's characteristically able and important contribution in this issue. The many friends who read after this modern Johannine disciple with so much profit will be glad to know that he is in excellent health, and that there is no abatement of his intellectual force. We are happy to announce that his contribution on "Fasting" — originally written for our columns, and which confirmed the editor's severely-criticised position that fasting was not required by the New Testament — has been rewritten and enlarged, and will appear in the *Methodist Review*.

Never was the editor more deeply impressed with the importance of our deaconess work than while listening to the unusually thoughtful, practical, and tenderly inspiring address which Miss Josephine S. Fisk, of the New England Deaconess Home, delivered at First Church, Somerville, on Sunday morning. Seldom have

we seen a congregation so thoroughly interested and responsive. We wish she might be heard in all of our pulpits. Fortunate is any church that is privileged to hear her.

Centre Church, Malden, at its service last Sunday, took the regular collection for the Preachers' Aid Society. After meeting its apportionment for the regular collection, its contribution to the special collection will amount to over \$900. Malden was the first church to send help to the treasurer after the funds had disappeared.

The series, "What Our Ministers are Preaching," is resumed in this issue, and we submit that the three abstracts of sermons presented are unusually pertinent, well-thought-out and suggestive. We have many more equally good, which will be published as soon as our space permits.

Well Done

AS promised in previous issues, we give herewith an accurate statement of pledges made and cash subscriptions to the Preachers' Aid Society of the New England Conference to restore the permanent fund. Mr. Charles R. Magee, with his characteristic spirit of helpfulness, has devoted a great deal of time to the matter, and hands to the editor the following report:

Herewith I give you the report of pledges and cash subscriptions to the Special Collection for the Preachers' Aid Society, in full to Nov. 14, 1903:

Pledges,	\$34,000.00
Cash subscriptions,	2,587.78
Total,	\$37,188.41

Payments on pledges, \$8,047.08

Included in the above total are:

Bethany, Rosindale (hitherto unreported, including pastor's pledge),	\$182.00
Shrewsbury,	81.10

Additions made since reported:

Centre Church, Malden,	\$100.00
Park Ave., Somerville,	45.00
Rev. J. H. Pillsbury,	10.00
Saxonville,	11.25
Stanton Ave., Boston,	143.00
Weston,	2.00
First, Lynn,	102.00
Maple St., Lynn,	16.79

Decrease in reports:

Trinity, Springfield,	\$85.00
Hudson,	54.00

CHARLES R. MAGEE.

When all the facts in the case are taken into account, the result thus far is remarkable and should awaken general and deep gratitude. To raise so much by public appeal and the good offices of the ministers, with regular burdens ever urgent and pressing, in a special collection, is the most memorable event in the experience of the New England Conference. Confidence has been restored in the permanent fund, and a nucleus is secured which generous donors can increase by will and other gifts.

What further shall be done? The committee await the will of the people, and invite suggestions. Twenty-five thousand dollars more, with \$5,000 received from a will that, it is believed, may be applied to the fund, and with some savings in other directions, would practically make the loss good. Later figures show that the total loss was nearer \$70,000 than \$75,000.

It is hoped that, with so much in hand, more of our "well-to-do" friends will make it possible to raise the full amount during the remaining weeks of this year. Is it not possible to make a great Christmas offering of the \$25,000 still needed? What say you, generous friends? May we not hear from you?

What Our Ministers Are Preaching

Crises in Religious Experience

REV. HENRY L. WRISTON.

Pastor Asbury First Church, Springfield, Mass.

TEXT. — "He was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter." — 2 Cor. 12: 4.

WE are living in a time when the marvelous in religious experience is systematically discounted as having no vital relation to a useful life. Many good people profess to find no place in practical Christian life for visions, revelations, and mountain-top experiences. It is believed by some that such are belated outcroppings of religious experiences properly belonging to the childhood of the race, and at this age may be expected among the uneducated and uncultured only. We must remember, however, that every century of religious history thrusts upon our attention the supernatural and the unusual in the experiences of the soul. The history of that nation of which Christ came is bejeweled with visions and revelations and wonders. The most religious of all peoples has the longest list of theophanies and miracles.

These unusual experiences have been met with by the unlettered rustic and the trained

Jesus. Each widening of the scope of the church in the book of Acts has its vision or other wonder. Men who have done great things for God seem to have had such as the illuminated letter at the beginning of a chapter of better things. Moses at the Bush, Elijah at Horeb, Isaiah's call, Peter's vision on the housetop, and Paul's third-heaven experience are crises standing at the beginning of larger and better service for the world.

3. That one who expects to do great things for the world should wait patiently for a special revelation of God to his soul. Such an experience will not settle all problems or supersede the necessity of constant prayer for divine guidance and help, but it will settle some things for all time: (a) The possibility of God giving a special revelation to men will never again come up for debate. (b) The question of miracles will no longer trouble you. (c) Your chosen life-course will have a golden milestone in it bearing the seal of divine approval. The man who stems opposition, meets persecution, and is called upon to watch in vain for visible fruits of his toil, will need and thank God for such a seal upon his work. (d) From these rare manifestations of God we ought to get a glimpse of the reserve power in store for the Christian worker. Only once were the horses and chariots seen, but the old prophet seems to have counted on such re-enforcement right along. So should we.

Christ's Satisfaction

REV. D. B. HOLT.

Pastor Wesley Church, Bath, Me.

TEXT. — "He shall see of the travail of his soul, and shall be satisfied." — Isa. 53: 11.

THREE pictures are in the prophet's view:

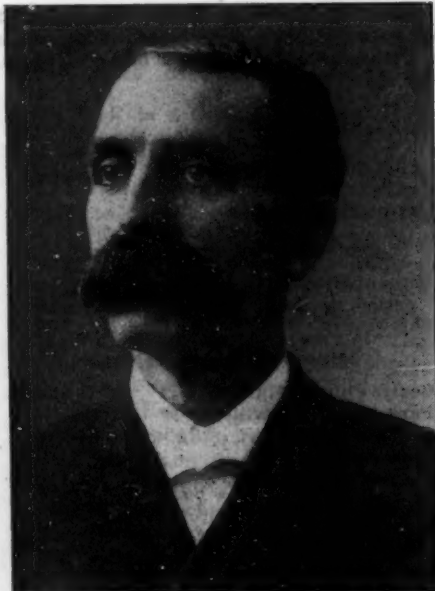
1. A picture of the suffering Jesus. No stronger expression could be used of toil, sorrow and anguish than "travail of soul." Were the sufferings of Jesus real, or has this character of suffering been foisted upon Him by His followers? Some question the reality. They deny His divinity. They claim His life was an ordinary life, a very good life, a rebuke to His generation. He suffered at their hands, but only as others have suffered. Others question the reality of His sufferings because He was divine. Did not that nature lift Him above pain? This makes the sufferings of Jesus almost wholly physical, which was not true. He not only suffered, being divine, but suffered, as He could not, had He not been divine.

What was the nature of His sufferings? He was very man. His was a real body. He suffered the pain any man would suffer under like conditions. But this was not the measure of His suffering. He suffered from misapprehension and want of true companionship. The people did not understand Him. His disciples did not really know Him. Some such loneliness men have endured who were in advance of their age. But this was not the fullness of His anguish. We are not able fully to comprehend it, but His extreme suffering was from sin. In some mysterious way the awful burden of a world's guilt rested on Him. It was this that forced blood through fleshy tissue until it stood on His brow. It was this that broke His heart. This was His "travail of soul."

2. The second is a picture of purpose. There are strange conditions in human life. Men, not from their choice, endure toil, pain, death. They bear the burdens of the

age in which they live. Jesus endured these, but from His own choice. He had a work to accomplish which could be done in no other way. His purpose was to save a lost world. He came to deliver men from the power and curse of sin, to bring men into fellowship with Himself and heirship to an eternal kingdom. To people heaven, however, was not all His purpose. The earthly life of men was to be transformed and made more wholesome. While on earth He touched the ills of life. Hunger, sickness, sorrow, death, wrongs, were alleviated, not merely to show His power, but His purpose to brighten the earthly life of man.

3. A picture of satisfaction. Moses had a great view from Pisgah's top. The Promised Land was before him. He saw it. From the mountain of inspiration he saw wonderful things—the suffering, the purposeful, the triumphing Jesus. Some claim the world is growing worse. That is the limited view of a pessimist. We are, today, a long way from those conditions which existed when Jesus lived on earth. Note the advancement in arts and sciences, comforts and conveniences, methods of travel and communication, character of



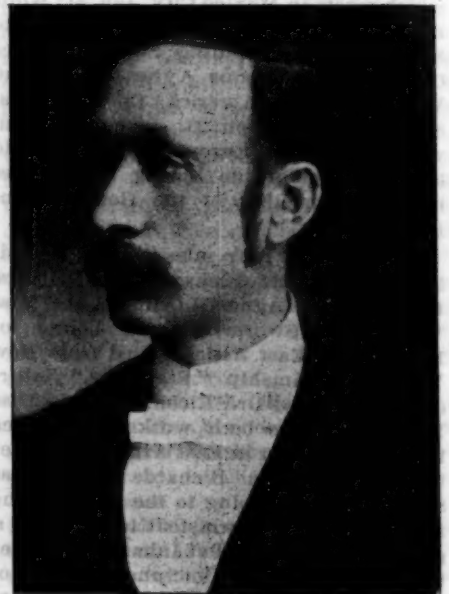
REV. H. L. WRISTON

scholar alike. Moses and Paul were fully abreast of their times in all that makes for scholarship and culture, yet no other two men in history record more of the exceptional in religious life. Take the case of Paul. He was educated, he was stubborn in his beliefs, and gives evidence of having a logical mind. Who was ever more thoroughly equipped to resist an illusion than was Paul? It is Paul who tells us in triple recital of one of the most remarkable conversions the world ever witnessed.

What lessons may we gather from the record?

1. That the ordinary workings of the Holy Spirit are interrupted at rare intervals by a transcendent revelation of divine things. The operations of nature by no means contradict this conclusion. The unusual and the remarkable now and then happen in nature. The physical world is not without its surprises.

2. That these unusual experiences serve a high purpose in the economy of grace. They mark the starting point of a new development. They will be found clustering about an important event in religious history. We might expect to find a galaxy of these at the Exodus and the Advent of



REV. D. B. HOLT

home and political life. Religion has increased. A few hundred people gathered about Jesus when on earth; now, one-third of the race stand under His banner. One-third of the world's mothers hush their little ones with a Christian song. One-third of the dying turn wistful eyes towards the growing light. This is only the beginning. We are swinging into a great age—an age that is to be more full of Christ's truth than is the present, and more reverent than we are. "He shall see of the travail of his soul, and shall be satisfied."

New Wine in New Bottles

REV. DILLON BRONSON.

Pastor St. Mark's Church, Brookline.

TEXT. — "New wine must be put into new bottles." — MARK 2: 22.

THE religious teachers of our Saviour's day were great sticklers for tradition. They preferred an elaborate ritual to noble living. They were disciples of the letter. The new truths of Christianity needed new forms of expression. So the Master uses this striking figure of new goatskins for new wine. When the skin bottles were

old they were easily rent and would not do for new wine which was fermenting. But Jewish leaders would rather spill the wine than change bottles.

Even in our day there are some good people who fear any change in the statement of



REV. LILLON BRONSON

the good old doctrines. They seem to be unable to receive new light or to hear the greater things Christ is saying to His church. They forget that language is ever changing its meaning, and sometimes they oppose a revised Bible, forgetting that the King James version was itself a revision. They forget that though truth is eternal it is ever manifesting itself in new forms. No two generations can state their beliefs in exactly the same language. Heterodoxy today becomes orthodoxy tomorrow. And as the great heretic, St. Paul, who introduced larger conceptions of truth among his people, is now regarded as "sound," so some who are suspected and called hard names today will be the accredited teachers of a new era. We may as well forget some of the old mysterious theological phraseology that is behind, and speak to people in plain, everyday language which means something to business men. Jesus never used the "conventional religious language of His time." He wished to be understood, and drew His illustrations from vines and corn and yeast and flax and eggs and fish and candles. He spoke the speech of farmers and fishermen. And when His blessed Spirit was poured out at Pentecost all heard in the tongue in which they were born. His Spirit is in His church now, guiding it into new truth, saying things other times were not able to bear. Let us expect new revelations, and welcome restatements of old doctrines. We do not wish to preach just as Wesley did, but as he would preach now.

Suppose we let some old bottles go. The wine alone is God's and more precious than any receptacle. Suppose we restate our doctrine of prayer, which is communion, a kind of subconscious atmosphere, and never unanswered. Suppose we restate the doctrine of original sin, which is not sin, but tendency; the doctrine of the new birth, which is from above, and substantiated not by an emotional experience in the past, but by fruits of the Spirit in the present. Suppose we restate the doctrine of the atonement, which is not a device that rends the Trinity asunder, but a glorious fact that brings us to repentance. Suppose we make less of Paul's terms of altar and temple, and be content with Christ's simple teaching in the parable of the loving Father and elsewhere. Suppose we set forth future punishment under the figure

of the harvest, showing that we reap what we sow, that penalty must invariably follow sin, and that it is never save to violate God's laws, which are "hedgies to keep us from falling over the precipice."

Thus we do not make void the Gospel, but establish it. We let go the husk, but keep the kernel. Traditional interpretations were never infallible, but the truth remains. Truth long overlooked is being brought to light, old texts are throwing out new meanings, fresh visions are being given, and new life is being manifested everywhere. Let us not be rash or flip-pant, nor call conservative 'anatics. Radical and conservative must be patient with each other. Times of readjustment of faith to new knowledge are always times of peril. We are safe only when we keep our hand in Christ's, and lead where He follows. If we have not the spirit of Christ, no matter what our learning may be, no matter what our orthodoxy or our experience — if we have not the spirit of Christ, we are none of His.

THANKSGIVING DAY

REV. BENJAMIN COPELAND.

Our fathers' God! to Thee we raise,
In cheerful song, our grateful praise!
From shore to shore the anthems rise;
Accept a nation's sacrifice.

Incline our hearts with godly fear
To seek Thy face, Thy word revere;
Cause Thou all wrongs, all strife, to cease,
And lead us in the paths of peace!

Here may the weak a welcome find,
And wealth increase with lowly mind;
A refuge, still, for all oppress'd,
Oh, be our land forever blest!

Thy wisdom, Lord, Thy guidance, lend,
Where'er our widening bounds extend;
Inspire our wills to speed Thy plan —
The kingdom of the Son of Man!

Through all the past Thy truth we trace,
Thy ceaseless care, Thy signal grace;
Oh, may our children's children prove
Thy sovereign, everlasting love!

Geneseo, N. Y.

ELIJAH IV. AND DAVID II.

REV. DANIEL STEELE, D. D.

IN the *Glad Tidings of the Kingdom*, Vol. 1, No. 1, published July 5, 1903, in Shiloh, Maine, and edited Oct. 2, 1902, in Jerusalem, by F. W. Sandford, that reverend gentleman announces himself in the double personality of both Elijah and David. As Dowle claims to be Elijah III., Sandford must write himself Elijah IV. and David II. Hear him: "It was but a little more than a year ago that God said to me in America, 'Elijah is here.' When upon the Mediterranean I heard God say: 'Renew the kingdom.' The kingdom of our Father David, rent and shattered for nearly thirty centuries, is today renewed!!!" This astounding declaration was made in Jerusalem just after "the first ordination service in the kingdom," in which he ordained twelve Israelites "to preach in all the world for a witness unto all nations." In a convention in Shiloh before he went to Jerusalem he said: "This morning as I stood in the turret God gave me a message, and to my surprise it was one that I had heard before, had given to you several times: 'Occupy till I come.' He said yesterday: 'Prepare the throne.'"

Again he writes: "Twelve days after the renewal of the kingdom in Palestine a party of five were sent forth from Jerusalem to bear these glad tidings around the entire globe."

The periodical from which we have quoted contains sixteen pages of arguments from prophecy in proof that the David who is to restore the kingdom cannot be Jesus Christ, but that he must be "some intensely spiritual character raised up at the time of the restoration," i. e., F. W. Sandford. This reminds us of the logic of the "fifth monarchy" men in England in the time of Cromwell: "The meek shall inherit the earth. We are the meek, therefore the civil government of the world belongs to us." This modern David-plus-Elijah strongly hints that the reception or rejection of him is the pivot of destiny. He says of Ezek. 37:24, 25, "David my servant shall be king over them," etc.: "These words refer to a man of God so spiritual as to warrant the inspired statement that *seeking David their king is equivalent to seeking Jehovah*. I would not lose that if I were you. It may be your salvation or damnation."

How comes this young man's head to be so fanatically turned? What is his history? He was born at Bowdoinham Ridge, Maine, forty years ago, educated in a Maine college, and settled as a Baptist minister. He visited the foreign missions of that denomination, and was not satisfied with their method of evangelizing the pagan nations. He resolved to institute a more effective propaganda by training and sending out sevens. His method is to impress upon the convert that his highest efficiency will be secured in his missionary work if he will cut himself loose from all the entanglements of property by selling all and giving the money to God, i. e., to Sandford. His agent for the conquest of the world. A large sum of money must have been thus received for the establishment of his schools and their maintenance in Shiloh, Tacoma, Winnipeg, and Liverpool. The building in Shiloh, in the form of a hollow square, contains 525 rooms and will accommodate 1,000 students. "The distance around the entire structure is more than one fourth of a mile." Each of the four stories has a veranda. It is called the "University of Truth." If there was ever this legend painted upon it, "The Holy Ghost and Us Society," it fails to appear in the large photograph of this huge edifice. Over the two lofty gates in front is the word "Praise," and the towers bear scriptural names.

He is said to be a man mighty in prayer, at times spending a whole day or an entire night prostrate before God, taking neither food nor drink. There is no hint of asceticism in the periodical before me, but the recent newspapers assert that he occasionally requires rigorous fasts of all the inmates of his great building. He is a premillennialist, being himself the forerunner of Christ, who will come as soon as Sandford's sevens have preached the Gospel for a witness in all lands. He has recently established in Boston "a centre of active evangelical operations for both land and sea in the Western Hemisphere." He calls it Elim. It is not at the North End, where the submerged tenth dwell who are in sore

need of "the glad tidings," but at Nos. 545 and 547 Massachusetts Avenue, a well-church section of Boston. This looks as if the great effort would not be to convert sinners, but to pervert saints.

The moral of this man's movement is the possibility of a preacher's beginning his career with the sole purpose of glorifying Christ, and ending it by magnifying self. The switch from Christ to self is generally invisible. We charitably presume that Sandford does not know that he has turned off on this switch. Rev. Mr. Harriman, once an associate pastor with Dr. A. J. Gordon, afterwards a much beloved Baptist clergyman of Tacoma, who several years ago became fascinated with Sandford's scheme, and cast in his lot with him, has recently discovered the side-track of self-conceit on which he is running and has abandoned his fanatical engineer.

What are the elements of this man's success?

1. His claim that he is a special messenger of God to establish the kingdom at Jerusalem and hand it over to Christ at His advent in this generation. He thus prays: "I bring the kingdom Thou hast given me to lay it at Thy feet today, and ask Thee as the highest gift and privilege that Thou canst confer on me, that Thou wilt let me have the joy of delivering up a perfect kingdom when we shall see Thy face once more."

2. He promises to his followers high offices in the coming kingdom: "I promise you one thing — if these men of God will go on with God you will never see them have any less authority because the King draws near. He will be only too glad to say, as He looks into my face: 'What can we do with these men of God gathered around you? What can we do with Brother McKenzie? What can we do with Brother Scott?' He will in accordance to their faithfulness make them rulers 'over five cities,' or 'ten cities.' Every new political administration attracts a horde of hungry office-seekers. According to Sandford's conception of Christ sitting on a material throne at Jerusalem, there will be need of as many satraps as the great kings of Persia had. In the distribution of these Sandford's influence will not fail to secure one for each of his adherents.

3. Healing of all diseases without medicines and doctors' bills. All the very modern founders of sects set forth this great attraction — Simpson, Eddy, Dowle, and Sandford. This promise of curing sickness always draws a crowd.

4. A perfectly confident interpretation of Old Testament prophecy. A certain gullible class of people will be sure to be captivated by the presumption, the audacity and bold assertion of a religious teacher who walks among the prophets as among old acquaintances with whose inmost thoughts he is perfectly familiar. It has been remarked that the ancient Elijah was fed by ravens, but the modern Elijahs are fed by gulls!

The most disgusting feature of this man is his manifest craving for obsequence to be rendered to him by his disciples. This appears more than once in this number of his paper: "If it is right for the Son to bow to the Father, it is right for David to bow to the Son of God, the Messiah;

and if it is right for David to bow to the Messiah, it is right for those in the kingdom to bow to him" (David II.). "Even so David shall reign till his Lord comes; then He whose right it is to reign shall sit upon David's throne, and yet David" (II.), we read, "shall be your prince forever." "So you see that this man David is some man that is intensely spiritual, and so much so that God talks to him and he to God, and the people that recognize this shall be God's people, and he [not He] will be their king." The whole preceding exposition of Jer. 30: 7-9 is in proof that "their governor," who "shall proceed from the midst of them" — "that is, David" — is F. W. Sandford. Perhaps he says more about David than he does about Elijah out of respect to his brother fanatic, Alexander Dowle, who may prove a prior right.

I have written the above lines in sorrow that a man who was so devoted to Christ in the beginning of his history should make so sad a shipwreck. It seems from the dates in this paper that it is only two years ago that it was revealed to him that he was Elijah. It is less than one year since he found out that he is also the David of prophecy: "Friday morning, Nov. 28, 1902, was made forever memorable by the voice of God in the Jerusalem Turret at Shiloh — the still small voice that spake on Horeb: 'I have found David.' These words were spoken as applying personally to the man of God. The announcement was received by the congregation with marked manifestations of divine and human approval." This shows the degree of intelligence attained by his followers. They are to be pitied.

Milton, Mass.

GENERAL MISSIONARY COMMITTEE

Reported by REV. F. H. MORGAN.

Wednesday, Nov. 11

THE annual meeting of the General Missionary Committee of the Methodist Episcopal Church was held in First Church, Omaha, Neb., Nov. 11-18. An unusually large number of distinguished members and visitors were present, owing to the recent session of the Freedmen's Aid and Southern Education Committee, which was held at Lincoln, Neb. Promptly at 10 o'clock Bishop Foss announced the opening hymn and led in prayer. Organization was then effected by the election of Dr. S. O. Benton as recording secretary, Dr. Homer Eaton, treasurer, and Dr. H. C. Jennings, assistant. On motion of Dr. A. B. Leonard the assistant and field secretaries were invited to sit with the Committee and speak on any matters of interest, without vote.

Dr. Homer Eaton, treasurer, then submitted his report, which, showing marked gains in the receipts from every source, was received with great enthusiasm. When he came to the item showing increase over last year of \$136,974.89, Bishop McCabe led off in singing "Praise God from whom all blessings flow!" A summary of his report is given below:

Cash receipts of Missionary Society for year ending Oct. 31, 1903,	\$1,482,272.82
Total receipts last year,	1,345,297.93
Increase,	\$136,974.89
The amount for the year came from the following sources:	
Conference Collections,	\$1,405,945.07
Increase,	124,223.38
Legacies,	62,008.49
Increase,	7,103.89
Sundry Receipts,	14,321.26
Increase,	5,647.62

CONDITION OF THE TREASURY

General receipts for the year,	\$1,482,272.82
Expended for all purposes,	1,345,297.94
Receipts in excess of disbursements,	\$116,786.88
Balance in Treasury, Nov. 1, 1902,	29,143.72
Balance in Treasury, Nov. 2, 1903,	\$145,930.60

The total receipts of last year being \$1,482,272.82, the sum of \$1,482,000 was appropriated for the work for the coming year, being an increase of over \$136,000. This being fixed, Bishop Fowler moved that \$100,000 be set apart for the purchase of property in the foreign field. This was, however, deferred until the following amounts were appropriated:

Contingent Fund,	\$50,000
Incidental Expenses,	50,000
Salaries of Officers, Missionary Bishops, etc.,	34,000
Office Expenses,	18,000
Disseminating Missionary Information,	25,000

A strong debate was precipitated by the motion of Dr. Goucher to make the appropriation for disseminating missionary information \$40,000. Dr. Goucher made a strong plea for this increase, to be used in the spread of missionary literature among Sunday-school children. After a prolonged debate the amount was fixed at \$35,000.

In the discussion of the question as to what proportion of the appropriations should be set apart for the foreign and home fields, Bishop Foss moved that the same ratio be observed as last year — 57½ per cent. for the foreign work, and 42½ per cent. for the home field.

Bishop Fowler urged his original proposition for a grant to the foreign field for property, making the amount, in view of the circumstances, \$75,000, instead of \$100,000, this amount to be set apart before the distribution is made.

While this question was being debated, the hour for adjournment came, and the session closed, Bishop McCabe having the floor.

Bishop Andrews presided at the afternoon session. The question pending at adjournment, the ratio of the appropriations for the home and foreign fields, was resumed. Bishop McCabe had the floor and made a strong plea for the home field. Gen. J. F. Rusling urged that the ratio be 58 per cent. and 42 per cent. Dr. Leonard made an impassioned plea for the foreign work. Twenty-one millions, he said, had been raised last year for the home field. There are a thousand millions of heathen in the world, and gifts for their evangelization are miserably inadequate. With 17,000 Methodist preachers for 80,000,000 of people, and millions of money at home, he felt that the division proposed was unfair. He could not reconcile it with an interest in the kingdom of God throughout the world. He felt that 60 per cent. and 40 per cent. would be fairer; indeed, if it were made 75 and 25, it would be none too much for the foreign field. All the Church Extension money goes to the home work; all the Freedmen's Aid money goes there; all the \$400,000 just appropriated by the Woman's Home Missionary Society goes the same way. Dr. Goucher favored 58 and 42. Dr. Thomas supported the motion of Bishop Fowler, giving \$75,000 for property, and then making the division. Dr. Eaton mentioned a church building in Japan which he visited, which had been almost wrecked by an earthquake. It was braced inside with timbers to prevent its entire collapse. At Nagasaki the government had condemned one of our school buildings. We must do something to save our property if we are to continue our work. The previous question then being put, \$75,000 was appropriated for property, and the division was then made on the basis of 57½ and 42½ per cent., the same as

last year, resulting in a total of \$701,500 for foreign, and \$518,500 for home work.

On motion of Bishop Fowler a committee was appointed to consider the division of this sum for property, consisting of three Bishops familiar with the fields and two from each of the other classes.

It was then ordered that the appropriations for Domestic Missions be taken up. The appropriations for cities were referred to a committee for consideration, the amount being fixed at \$25,000.

Dr. Ogler made a strong plea for an increase for East Maine, asking for \$2,000, which was granted.

A similar request for \$1,400 for Maine, was refused, but \$1,300 was granted — an increase of \$100.

There being little discussion over the various appropriations for Domestic Missions, the items were rapidly disposed of as presented by the various representatives.

Previous to adjournment, the committee on property for the distribution of the \$75,000 appropriated, was announced, as follows: Bishops Foss, Joyce, and Cranston, Dr. Goucher, Rev. W. W. Ogler, Colonel Dobbins, Dr. Arbuckle, Dr. Leonard, and Dr. Eaton.

A greeting from the Y. M. C. A., with a hearty invitation to visit the rooms, was read by the secretary, after which adjournment was had.

Thursday, Nov. 12

The Committee met at 9 30, with Bishop Foss in the chair.

After devotional exercises, conducted by Bishop Hamilton, consideration of Domestic Missions was resumed. Strong pleas were made in behalf of the various fields, and in most cases some increase was made.

Work in the mountain region was the occasion of considerable discussion, and the needs of that section were given generous consideration. Utah had strong supporters in Bishops Cranston and McCabe.

Discussion of Alaska work was deferred at the request of Bishop Hamilton, who wished to consult with his colleagues before representing that work.

In discussing the Pacific Coast work there was considerable opposition to the policy of continuing missionary appropriations indefinitely, as operating against self-support. It was felt that missionary funds should be given only in cases of extreme necessity, and should be withheld at the earliest possible moment compatible with the best interests of the work. Dr. Leonard and Bishop Goodsell advocated this policy very strongly.

Slight increases were granted at several points.

Previous to adjournment, Dr. Carroll asked the appointment of a special committee to consider several matters connected with our South American missions, which was agreed to.

Dr. Leonard moved that a committee be appointed to consider the question of appropriations for all our foreign work, and to report, with recommendations regarding the matter, which was also carried. Adjournment followed.

The afternoon session was devoted to the further consideration of Domestic Missions.

White Work in the South being duly represented by those familiar with its needs, received favorable consideration and a general increase. The work was ably represented by Bishops Goodsell, Joyce and Walden and other members of the Committee.

The relations between the two Methodisms in the South raised the usual discus-

sion, there being a strong sentiment against maintaining our work there. Several of the speakers deprecated our presence and advocated withdrawal. During the discussion Bishop Mallalieu regretted any unkindly feeling toward the South, and stated that he was a member of the Methodist Church before the unhappy division — was a charter member. "How old are you, Bishop?" interjected Bishop McCabe. "I'm going on toward a hundred," replied the Bishop, "and I hope to reach it," amid great laughter and hearty amens. He deprecated any unfortunate disagreement between the two Methodisms, saying that the time was coming when it would need the entire strength, not only of our own church, but of the Southern Church as well, to check the tide of sin and ignorance that is sweeping in upon our land. He said that if the Church South wanted to open up work in Boston, he would give their representative a month's board in his own home and find him a place to preach; and if he didn't have room in his own home he would send him to the Parker House. His remarks met with hearty approval.

Bishop Hamilton earnestly supported him, citing several instances which had come under his own personal observation.

The committees ordered in the morning session were announced as follows: Committee on South America — Bishops Joyce and McCabe, J. S. McLean, Anderson Fowler, H. G. Jackson, John Parsons, H. K. Carroll. Committee on distribution for foreign missions: Bishops Andrews and Goodsell, H. E. Simonson, W. D. Marsh, W. F. Anderson, S. F. Upham, A. B. Leonard. The appointment of these committees, it was felt, would greatly facilitate the work of the Committee.

Bishop Hamilton then made a strong plea for our work in Alaska, asking an advance of \$2,000 for that field. He has just returned from a visit to Alaska, for which he has the greatest enthusiasm and for which he spoke vigorously. A fine class of people he found to be going there, and the church must enter the field strongly. He had secured a superintendent for the work there and six active and successful young men to preach. These must be supported or the field abandoned. He was heartily supported by Bishop Cranston and Dr. Leonard. The increase was granted with no opposition.

Resolutions of sympathy were adopted by the Committee for Mr. Charles Scott in his illness and for Dr. Coker on account of death in his family.

Adjournment then followed.

Friday, Nov. 13

Consideration of Domestic Missions occupied the forenoon. An earnest appeal for \$2,500 increase for Oklahoma was opposed by Dr. Leonard and Bishop Andrews, but, backed by the strong support of Bishops Hamilton and Walden, it was granted.

Colored Work in the South was the subject of earnest debate. In view of the large increases already granted, it was urged by Bishop Andrews that a halt must be called. Dr. Leonard, Bishop Hamilton, General Rusling and others argued that it would not be fair to this branch of the work to refuse them a fair increase as well, and if the appropriations finally exceed the total at the disposal of the Committee, the whole matter could be gone over and a general scaling-down take place. The increases were then generally granted, a slight decrease being ordered in one or two instances.

A little spice of politics was interjected into the debate when Dr. Leonard asserted that the church could not afford to turn the cold shoulder upon the colored brother; that where once he had been largely the

stock-in-trade of one of the great political parties, he was now abandoned by both.

Gen. Rusling obtained the floor and made a ringing defence of the party to which he belonged, and for which he had battled many years. He asserted that the head of that party, now in the White House, was a friend to the negro, and the party was biding its time, but was as much the friend of the black man as ever.

In the afternoon the committee on City Work reported through Bishop Walden, and their report and distribution was accepted without discussion.

The time having arrived for the consideration of Foreign Missions, by a suspension of the rules it was voted that the rest of the afternoon be devoted to a further consideration of the domestic work, and the foreign be taken up Saturday morning. Dr. Goucher called attention to the fact that only about two-thirds of the work had been taken up, but the appropriations already made exceeded the amount available by over \$5,000.

Some slight increases were also made in the appropriations for non-English speaking work, which occupied the attention of the Committee the remainder of the afternoon.

The evening was given over to a mass meeting in the interests of Foreign Missions, the speakers being J. W. Robinson of India, Geo. H. Jones of Korea, D. S. Spencer of Japan, James Simester of China, and Bishop Joyce representing South America. A large audience greatly enjoyed these speakers as they depicted the progress of the kingdom of God throughout the world.

Saturday, Nov. 14

The order of the day — the consideration of Foreign Missions — was taken up immediately after the reading of the minutes.

Dr. Carroll reported for the committee to which was assigned the distribution of the \$701,000 for foreign work. The committee found that, having at their disposal a possible increase of only \$17,000, or 2.54 per cent., their task was very difficult. The figures reported in detail showed that, after weighing every appeal carefully, they were over \$7,000 in excess of the amount at their disposal.

Before adopting their report the reports of the committees on self-supporting work in South America and the distribution of the \$75,000 for property, were called for and read. The first named reported in favor of several radical changes in the administration of the work.

The committee on property reported, also, the result of their labors. The demands were so numerous and the needs so great that only small sums could be granted the different fields. Consideration of this report was deferred.

A motion to adopt the first report without debate was vigorously opposed. Dr. Smyth felt that the church ought to have more information. Bishops Foss and Walden deemed it was only just — while they fully believed that an equitable distribution had been made by the committee — that the report should be discussed and held up to view, even if no changes were made. Dr. Oldham thought that a better judgment of the Committee could be reached through such a report than under the spell of eloquence, with the oratorical trimmings of the various representatives. These speeches were good for public consumption, but useless in determining the just distribution of the funds. Such men as Stuntz, Newman, Thoburn and Hartzell could rouse

THE FAMILY

HARVEST HYMN

THE LATE REV. EDWARD A. RAND.

Now good 'twill be, the harvest o'er,
As slowly sinks the sun,
To take the sheaves to Christ and hear:
"Well done, dear heart! Well done!"

Each harvest sheaf is safe with Him,
Forever safe, above.
What earth may garner, heaven keeps
As pledge of endless love.

Stay not thy faith! Cease not thy hope,
Thou weary, toiling one!
The reaper's song of home is near,
Thy day is almost done.

Each weary step is heavenward,
God's angels throng thy way;
And death is only but the dawn
Of an eternal day.

Thanksgiving Day, 1903.

Thoughts for the Thoughtful

Thanksgiving

"Thanks, grim old Puritans, to you
Who 'bulldozed better than ye knew!'
True, ye were hard and stern, 'tis said,
Intolerant and bigoted.
But one sweet gift is of your giving.
Thanks, sad old Pilgrims, for Thanksgiv-
ing!"

Let us trust that this year we shall find
few Jeremiahs and many Isaiahs in the
Thanksgiving pulpit; for God has given
to us many welcome signs of good cheer
in 1903 for the years to come. — *Interior.*

We yield Thee unfeigned thanks and
praise for the return of seedtime and har-
vest, for the increase of the ground and
the gathering in of the fruits thereof, and
for all the other blessings of Thy merciful
providence bestowed upon this nation and
people! And, we beseech Thee, give us a
just sense of these great mercies — such as
may appear in our lives by an humble,
holy and obedient walking before Thee all
our days! — *Churchman.*

Thou art not rich, thou art not poor,
Thy fortune keeps the middle way;
No ill thy strength cannot endure,
Apportioned to the passing day.
Thou art not young, thou art not old,
Yet, calm, thou seest thy years depart;
And joys are thine — a thousandfold —
Because thou hast the Thankful Heart.

— *Harper's Bazar.*

When we are reminded, as we often
sharply are by God's providential dealings
with us, of our dependence upon Him for
everything we receive, we are amazed that
we consult Him so little about the tenor of
our lives. For instance, a member of the
household is suddenly taken ill in the
night. The seizure is so alarming that the
physician is sent for at once, and before an
hour passes a nurse is brought in and
preparations are made to fight that grim
malady, pneumonia. The treatment is suc-
cessful. The battle is won. We then, with
full hearts, return our thanks to the Al-
mighty Preserver of our lives, whose good-
ness blessed the means used and brought
about the dear patient's recovery.

But oh! how very often, when nights of
tranquil sleep are the rule in our dwelling,
when no one is ill, when no danger
threatens nor trouble invades, we forget
this duty of thankfulness. With most of
us, the things we want and long for take

precedence of those we have and should be
grateful for. Our cry to the Throne is in-
sistent for temporal and for spiritual bless-
ings, but we yet may fail to recognize them
when they come, and fail to tell the dear
Lord, who has heard our petition, that we
praise Him for His great love and oft-re-
peated mercy. — *Margaret E. Sangster.*

We do not praise God enough, either in
the sanctuary or in our own homes. The
apostle's injunction is, "In everything
give thanks!" Some have had a year of
trials and bereavements; they need to be
cheered up. Others are perplexed by
mysterious providences; they need to be
reminded that behind the clouds still reigns
and shines the Infinite Love. If the year
has brought to some full barns and large
bank deposits, it is a good time to exhort
to large consecration of "tithes for God's
storehouse." Why should not every pul-
pit ring a loud peal of gratitude on one day
in every year, and every sanctuary re-
sound with a strong and full chorus of
happy voices? Nor should any prosper-
ous family sit down to a feast of fat turkeys
unless they have made some poor man's
house warm and his table to smoke with
bounties. — *Theodore L. Cuyler, D. D.*

On Thanksgiving Day most of us, with
deliberate intention and perhaps no little
effort, close the door by which grumbles
enter and open wide the other door that
lets in praise. For once gratitude has the
right of way and we are just a little bit
ashamed to be found in the dull company
of complaint. At the Thanksgiving serv-
ice, if we attend it, we give ourselves to a
deliberate enumeration of our blessings,
and remember, perhaps, how many there
are less favored than ourselves. There is
not time for a complete and permanent
smoothing out of the wrinkles of care and
perplexity before we sit down at the
bountifully laden table, but on the whole
we are ready to enter into the spirit of the
time. Is Thanksgiving, then, a reversal
or an occasional accentuation of the proper
habit of a Christian's life? If there must
be rusty hinges, should they be upon the
doors of praise, while the other door of
grumbling works with constant ease? The
undisputed right of way in the Thanksgiv-
ing season ought to be the right of way for
all the year. Praise first, then grumble, if
you positively must, but be sure to give
the right of way to gratitude. That would
be better for our homes than a big legacy,
and more smoothing to our foreheads than
any of the measures the beauty makers
recommend. — *Congregationalist.*

We read an amusing but quite sug-
gestive incident the other day. It was re-
lated that a gentleman was recently stand-
ing in front of the Equitable Building in
New York city when he happened to
notice a scrap of paper on the floor. He
picked it up and gasped for breath.
It was a certificate of deposit for over
\$18,000. "Some one must be out of his
head with anxiety," thought the gentle-
man, and he took a great deal of pains to
tell all his friends so that the news might
get to the owner as quickly as possible.
Sure enough, by and by, there came into
his office a little man in a hurry. The gen-
tleman who had found the certificate
handed over the paper with a smile, ex-
pecting some expression of thanks. In-
stead, to his astonishment, he was met
with the rebuke: "Why didn't you take
this to the bank? You have caused me a
lot of trouble." After all, is that not the
way in which a great many of us treat the
Lord? We receive all the bounties of life
in that spirit. It is a good thing that a

special day comes around once in a while
when we are reminded even by the secular
powers that it is our duty to give thanks.

The expression of gratitude is a duty.
"Let the redeemed of the Lord say so,"
would be a good Thanksgiving motto for
us all. It is not enough to feel gratified in
our hearts. We should bear open testi-
mony to God's goodness by the praise of
our lips. We like to hear gratitude ex-
pressed for favors conferred. Why should
we think God different from us in this
matter? "Let the redeemed of the Lord
say so." Let those who have received
blessings from the Lord voice the pleasure
which they feel, and not alone by praise
and prayer to Him, but by talking to one
another about it. — *GERARD B. F. HAL-
LOCK, D. D., in Christian Work.*

For the discipline of sorrow,
For the angel of distress,
For the unseen hands that draw us
Into greater blessedness;
For the lips that close in silence,
For the strong hands clasped in prayer,
For the strength of heart that suffers,
But sinks not in dull despair;
For the penitence and patience
That are meek beneath the rod,
And for hope's glad resurrection,
We give Thee thanks, O God!

For the hope that right shall triumph,
For the lifting of the race,
For the victories of justice,
For a coming day of grace,
For the lessons taught by failure
Learned in humbleness and pain,
For the call to lofty duties
That will come to us again,
For the hope that those who trust God
Never shall be put to shame,
For the faith that lives in home-land,
O God, we praise Thy name!

— *Marianne Farningham.*

What is Thanksgiving to You?

BELOVED, what Thanksgiving Day is
to us, what voices speak to us today,
depends upon what we have been looking
for and listening to in the days that are
gone. If today you find yourself inclined
to murmur, seeing much that is hard to
bear, seeing little to be thankful for; if
you find fault instead of saying grace; if
you groan and cannot sing; if, as Whittier
says:

"Ye see the curse which overbroods
A world of pain and loss;
I hear our Lord's beatitudes
And prayer upon the cross;"

if, in a word, you see only the dark side, I
am sorry. But it can be helped swiftly
today by an act of faith; more slowly in
the year to come by obedience to God's
laws. God can immediately open your
eyes. You remember Elijah and the ter-
rified young man who thought they were
friendless and helpless. "Lord, open
Thou the young man's eyes!" prayed the
prophet, and lo! the mountains were full
of chariots and horsemen.

Like a piece of cold iron in sand and
metal filings, which brings no iron out,
you see no especial mercies. But wind a
coil of wire about the iron, and the invis-
ible current so inspires it that every scrap
of iron leaps to meet it. You, too, can be
so filled with the Spirit of Jesus today that
God's benefits will swiftly greet your eyes
and cluster about your heart.

But for the future I appeal to you,
friends under the clouds, friends of the
minor key, knights of the rueful
countenance, missing the voice of angels,
hearing only the thunder, see what
can be done by your will and God's in a
year. Make three resolutions:

1. Resolve to do — the seraphic rather

than the stormy thing; do the thoughtful thing, and cause a thankful response; it will affect the air outside you and change the tone and temper of your mind.

2. Resolve to say—thankful words. However you feel, you are not obliged to talk. It is seldom your duty to say: "What disagreeable weather!" "What a poor breakfast!" "What a homely person!" "What a headache I have!" There is always an appreciative word that can be uttered. As a rule, we can say what we choose. Why not choose what we say by the rule of love?

3. Resolve to look—for causes for thankfulness. "Seek, and ye shall find," is a principle as well as a promise. Look for trouble, for sin, shame, ash-heaps, broken dishes; you will find them. Look for goodness, good people, good apples; you will find them. Look for God's goodness today; only so will you come to see life in its fullness—*Maltbie D. Babcock, D. D.*

MRS. LIBBY'S THANKSGIVING

HILDA RICHMOND.

"YOU may spend Thanksgiving at home if you want to," said Mrs. Libby to her hired girl. "I never have an extra dinner on that day, so I shall not need you."

"I have no home," said Mary White, quietly. "If you don't mind, I'll just spend the day here."

"Very well. I never come down for dinner that day, so you may get yourself whatever you like," and Mrs. Libby left the kitchen.

In a small city everybody knows the private and personal history of everybody else, and Mary had heard from Mrs. Castle's Susie next door why Mrs. Libby never came down to dinner on Thanksgiving, but she kept that to herself like a wise girl. Susie had given her a detailed account of how Mrs. Libby turned the joyful holiday into a time of mourning because there were none to help her celebrate as in the old days, and Mary's heart ached for her mistress, for she, too, was alone in the world now.

Mrs. Libby never troubled herself to notice whether or not her maid was cheerful, for her own sorrow completely absorbed her mind and shut out all thought of people about her. As long as the house was kept in spotless order, and the well-cooked meals appeared on the table, she allowed her faithful helper to go her own way, and very little conversation ever passed between mistress and maid.

If Mrs. Libby had been the least bit attentive to ordinary affairs on the evening before Thanksgiving, she would have noticed that Mary was excited and flushed. The bread came to the table on a kitchen plate, and there was no butter at all. In the midst of pouring a cup of tea she set down the pot and rushed to the kitchen, whence issued the unmistakable odor of burning cake, but Mrs. Libby only made an indifferent meal and went to her room.

"There! Now that's the last bite you'll get till dinner's ready," declared Mary, emphatically shaking the crumbs from her clean apron. "Didn't I tell you not to come bothering around here till eleven or half past? The turkey's only beginning to cook."

"Let's see it!" demanded a dozen voices.

"I've told you once for all to go straight away from here!" said Mary.

"Mrs. Libby won't like it at all if she sees you here."

Mrs. Libby from an upper window looked down at the strange scene with mild curiosity. Fifteen ragged boys and girls were dancing around in the alley to keep warm, and seemed to be teasing Mary for something. She cautiously opened the window, and the shrill, childish voices floated up through the keen November air:

"Say, we ain't had half enough. Give us another cooky?"

"If I give you each another cake will you go away and not bother me till I come out and wave my apron from the back steps?" asked Mary, weakly.

"Yes, yes!" screamed the children, who were shrewd enough to see they could easily gain a point with this sympathetic young woman. "We'll go for two apiece!"

Armed with a huge dish-pan Mary handed out sugary cakes till the pan was empty. The boys quickly disposed of the delicious, fragrant things and slipped back into line before Mary could determine just which ones had been served. "I'm going to give you every one there is, but you won't have any for dinner," she said severely, when she discovered the trick. "Now, if I see you any nearer than down by the barn for two hours, you get no dinner, remember!"

With this empty threat she dismissed her pensioners and went back to the kitchen. Mrs. Libby was indignant. She was sitting in the room once occupied by her son, and her lap was full of pictures of him, his father and sister. Mrs. Libby always spent Thanksgiving Day among the relics of the dead past weeping for her lost ones, and it angered her to think her maid would take such a time to feed the poor children of the neighborhood from her store-room. "She thinks I won't be down all day, and she can do as she pleases," was her comment, as she heard Mary softly moving around from kitchen to store-room and pantry. "They're all alike and you can't trust one of them. If they come back here again, I'll go down and discharge her," she determined, forgetting that Mary had told them to come when she waved her apron.

One by one they came stealing back at the end of an hour, and while all but one hid back of the wood-house, a small boy in shoes that showed his dirty feet through the numerous holes came softly to the kitchen door and knocked. Mrs. Libby again opened the window to listen to what he had to say:

"Please, missus, you don't need to give me any dinner, but can't Annie come in an' warm her han's, cause she's awful cold? She's little an' can't stand what us boys has to."

Mary hesitated, and, looking down from her hiding-place, Mrs. Libby could see that she was greatly perplexed. "I don't like to do it for fear Mrs. Libby won't like it," she said, thoughtfully. "Can't your little sister run home and get warm?"

"She's lame, an' it's way over on

Cherry Street," explained the boy. "She'll be as still as a mouse—honest she will."

"All right, but the rest of you race up and down the alley without being noisy. You never ought to have started so early, and then you wouldn't have to wait so long."

"Say, how's that turkey?" inquired the boy, anxiously. "They'll all be askin' me when I git back."

"Nearly done," said Mary, smiling in spite of her troubles. "Send Annie in, and don't let me hear from you again. Now this time I mean what I say!"

Mrs. Libby watched the poorly clad little girl hobble into her warm kitchen, and then went softly downstairs. The photographs slid to the floor, but for once they were unheeded. She was intensely interested in the happenings of the back yard and kitchen, so she hurried through the silent rooms as fast as possible.

"Now, you must not speak to me," Mary was saying. "The lady upstairs does not like to be bothered, so we must both be quiet." She settled the frail child in a comfortable corner and went hastily on with her work of paring potatoes. The contents of several pans and kettles interested little Annie, for out of them poured clouds of steam as if to promise delicious things to come. As Mrs. Libby opened the kitchen door Mary was basting a big turkey in the oven, which Annie was regarding with round eyes of wonder.

"I—I didn't think you'd be down to-day," stammered Mary, as she caught sight of her mistress.

"So it seems. I wasn't aware that all these things had been ordered from the grocery," and she glanced from the loaded table to the basket of fruit on the floor.

"Indeed, ma'am, I paid for everything myself," said Mary, earnestly. "Here are the bills, and there was not a single thing charged to your account. I would have asked you, but you seemed so quiet and sad I ventured to do it without saying a thing. There are so many children who never have a Thanksgiving dinner that it seems too bad. When papa and mamma lived we always had a good dinner, and somehow it seemed so nice to be cooking and fixing just like last year when I was at home. I'm very sorry, and if you want me to leave, I'll willingly go; but please let me give the children their dinner first. They'll eat it out in the yard, and I'll clean everything up as soon as they have finished."

Mary pleaded her cause earnestly, and looked at Mrs. Libby's inscrutable face for some sign of yielding.

"I'm surprised, Mary, that you want to have a good time on Thanksgiving when your home is broken up and your parents dead," said that lady.

It was Mary's turn to be surprised. "They are far happier now than they were here, so why should I mourn for them? I think I am remembering them in the best way possible, for mamma always gave to the poor on Thanksgiving. You will let me go on with the cooking, won't you? It is getting late, and the boys and girls have counted so much on turkey and pie for today."

Mrs. Libby walked to the kitchen door

and looked out in silence. There on the railing of her back porch like so many chickens roosting on a perch were the ragged but perfectly happy children patiently waiting for the signal. "What if Herbert and Lucy had ever lived like that?" was her swift thought. How do the people who believe there is no Divine Providence watching over us account for the softening of hearts long since hardened and the complete turning about from darkness to light of so many souls?

"Come in, children," she said, brokenly. "We will get dinner ready as soon as possible. Are you very hungry?"

"Just starvin'," said the shrewd youngsters, and when Mary recovered her senses her mistress was handing out cake with a liberal hand. "O Mrs. Libby, there won't be enough for dinner!" she gasped, as the loaf grew smaller and smaller.

"We'll buy some more," said Mrs. Libby, handing the biggest piece to little Annie. "It won't spoil their appetites a bit."

"But the stores close at ten, and it's almost that time now. I'm so afraid we'll run out of eatables."

"Come, boys, I guess we can reach the nearest grocery before it closes, and you can help carry home the things," said Mrs. Libby, throwing a shawl over her head. The whole tribe rushed out, much to Mary's relief, and she hurried to get the dinner ready as soon as possible.

People on the way to church turned to look at Mrs. Libby as she hurried along with the noisy children running and screaming about her. Once at the grocery the boys were very liberal with advice as to what to purchase, because they found they could do about as they pleased with this lady who looked as if she had been crying. Oranges, nuts, cakes, candy, pickles and popcorn were rapidly handed out by the clerks till the whole procession could take nothing more. Even Mrs. Libby had a whole boiled ham under her shawl for fear the turkey might run out, and in her hand she carried a little basket of choice fruit for the crippled girl.

Mary, fretting at home to find places in the rather small kitchen for the guests, was astonished beyond all measure to see Mrs. Libby open the sitting-room and dining-room and urge the children to have a good time. The blinds were opened, the long table spread, and some gay flowers appeared in time for dinner after Mrs. Libby had held a conversation with the florist over the telephone. At last everything was in readiness, and Mrs. Libby took her place at the head of the table with Mary at the foot and the delighted guests along the sides.

Neither mistress nor maid tasted turkey that day, and Mrs. Libby's ham had to be brought on before the meal was half finished, but no one cared for that. Ham or turkey — everything tasted delicious to the hungry guests, and the piles of empty dishes to be carried to the kitchen when dessert time came proved how much the meat had been enjoyed. Few families serve popcorn, peanuts, olives, stick-candy and factory cakes for Thanksgiving dessert, but many a diner at faultlessly spread tables might envy the appetites these ragged children displayed when consuming their favorite delicacies.

Late that night a tired woman dropped into bed without her usual visit to the room filled with mementos of the past. "I think Mary must be right," she murmured, drowsily. "It is better to help God's poor people than to spend our time in mourning for those who are now well and happy. James and the children would say so, too, if they could be here. I thank Thee, Father, that Thou hast opened my eyes this blessed Thanksgiving Day to see my path of duty, and hast given me courage to walk therein!"

THANKS FOR ALL

One shall give thanks for rain
That falls upon his field;
And one for cloudless suns
That ripe the vineyard's yield.

One shall give thanks for winds
That lift the drooping sail;
And one, for windless calm
Cot-sheltered in the vale.

One shall give thanks for Life
From danger plucked afresh;
And one, that Death draws near,
To cut Life's tangled mesh.

But who gives thanks for calm;
If sea-forth he is bound?
For rain — or harvest sheaf?
For sun — on parched ground?

But since through loss, through gain,
There holds some Purpose vast,
Let me give thanks for all —
For Life — for Death at last!

— EDITH THOMAS, in *Harper's Bazar*.

The Thanksgiving that Counts

THERE is a story of a stingy Scotch laird who tossed a crown, thinking it a penny, into the plate at the church door. Seeing its white and precious face, he asked to have it back. The doorkeeper, Jeems, refused. "A weel, a weel," he grunted, "I'll get credit for it in heaven." "Na, na," said Jeems, "ye'll get credit for the penny."

The truth embodied in the doorkeeper's racy rejoinder is the familiar one that only those gifts are acceptable in heaven which are from the heart. As a man is defiled by the things which come from the heart, by them also is he blessed. As he thinketh in his heart so is he, and from the heart comes the thanksgiving that counts. Thankfulness is a duty. If rightfully fulfilled, it has power in two directions: It is pleasing in the sight of God; it blesses ourselves and our fellowmen. To eat a heartier dinner than usual is not necessarily the sign of a truly thankful spirit. Most happy is it to participate in the joy of the family reunion, but the full blessing is missed unless there is the reverent recognition of the divine goodness in the family life. It is when in our thought we count our blessings as divine mercies, and by our faithful obedience strive to transform them into permanent spiritual forces, that our giving thanks has power with God and man.

The true spirit of Thanksgiving has in it the secret of contentment. To be able to give thanks aright shows true spiritual insight. We incline too much to think upon outward things, and we are dull of vision to the spiritual values of our experiences. Not a few this season feel themselves outside the fold of rejoicing. The Lord hath dealt hardly with them, they think. They have had losses. Misfortunes have come upon them. Perhaps there is a vacant chair in the home circle. But these have not been forgotten or forsaken. They may

have the profoundest reason for thankfulness.

The choicest blessings are those which urge us on in the pathway to heavenly love and holiness. Life itself is good only as it leads to God. "Pray moderately for the lives of God's people," said a wise saint. Give thanks moderately for all outward blessings, but pour out the heart in sincere gratitude for the vision of God and for growth in Christlikeness. — *Congregationalist*.

BOYS AND GIRLS

A THANKSGIVING VISIT, AND HOW IT ENDED

HELEN M. RICHARDSON.

"SEE, mother, here is a letter from Grandmother Fay!"

Merrick had run all the way home from "The Corner" with the precious missive, which he now laid carefully in his mother's outstretched hand.

Fifty years ago a letter was a thing of great importance. It usually was written on a large, square sheet of paper which had to be folded several times, and then fastened with a piece of sealing wax or a wafer. Such a thing as an envelope was then unknown.

The letter which Merrick was so anxious to have his mother open was written on light blue paper and sealed with red sealing-wax.

"What does she say?" he asked, eagerly, after his mother had finished reading the letter.

"She wants you and Clifford to spend Thanksgiving with her," was the reply.

"Didn't she ask Ralph and Waldo to go, too?" asked Clifford, who had entered the room while his mother was speaking.

"No; she says 'Merrick and Clifford are old enough to keep out of mischief; and she and grandfather like to be quiet, nowadays,'" replied Mrs. Cutter, referring to the letter.

"Won't it be kinder lonesome — only us two?" hesitated Clifford, glancing at his brother.

"'Course not; we won't have to stay in the house much," answered Merrick, who remembered the good things Grandmother Fay always had to eat whenever her grandchildren came to see her.

"I wish it was so we could all go; but Leonard's broken leg renders that impossible, so we must make the best of it," said Mrs. Cutter.

The next morning when the stage stopped at "The Corner," Merrick and Clifford stood waiting for it. After the mail had been delivered at the store, and the passengers had got out, the boys climbed up to the seat with the driver, and the stage went rumbling down the road in the direction of Westboro.

It took nearly three hours for them to reach the Fay house. The roads were not as good as they are now, and there were several stopping-places on the way. Grandmother Fay stood at the door waiting for them.

"I'm right pleased to see you, boys," she said, kissing their rosy cheeks. "I didn't know as you'd come without your mother; but you are welcome, all the

same. Go right out into the barn and get acquainted with the cattle."

At dinner neither of the boys ate much, although the table was loaded with food to tempt a boy's appetite. Somehow, Merrick could not help missing Waldo, who always sat beside him, at home; and Clifford felt lonesome every time he thought of Ralph's laughing face opposite.

Grandfather and Grandmother Fay did not talk much. They were not used to children, and spoke to them just as if they were grown-up people. In the afternoon it began to snow, lazily at first, and then in big flakes that quickly covered the ground and hung festoons upon the branches of the trees. The boys stood at the window looking out upon the dreary landscape. A lump came into Merrick's throat, while a tear rolled slowly down Clifford's cheek. The wind howled down the chimney, and Grandfather said it was well the boys had come that day, for it looked as if they would have a snowy Thanksgiving.

Grandmother said she thought so, too; and she began to knit faster than ever. Grandfather hunted up a paper a neighbor had brought in that morning, and was soon busy reading it. The clock ticked loudly, as if trying to keep up with the cat purring behind the stove, and the boys continued to look out of the window.

"How is Leonard's leg gettin' along?" asked Grandmother, suddenly, as she stopped to take up a stitch she had dropped in her knitting-work.

Merrick was so glad to hear the needles stop clicking that he answered, hurriedly: "I guess it is most well, Grandmother—I mean, it is lots better;" and then, all of a sudden, he burst out crying, and Clifford had to swallow hard to keep from doing the same.

"What! what! You ain't homesick, be you?" said Grandfather Fay, looking over the rim of his glasses at the two forlorn little figures beside the window.

"I g-g-guess w-w-we a-r-e!" sobbed Merrick, no longer able to control himself. "I'm g-g-oing home, Grandmother. I c-c-a-n't stay another minute!" he continued, burying his face on her shoulder, while Clifford was already getting on his coat.

"Why, boys, you mustn't go out in this storm—what be you thinkin' of?" exclaimed Grandfather Fay, now thoroughly aroused.

No amount of coaxing, however, could induce the boys to change their minds. Grandfather's horse was lame and could not be taken out of the stable; but Merrick declared that it would be fun to wade through the snow, which by this time was ankle deep.

"I don't know what your mother will say when she sees you. I hope she won't think it is our fault."

Grandmother's voice had such a sorry tone that Merrick reached up and kissed her, after she had finished tying his woolen tippet snugly around his neck.

"I couldn't help it, Grandmother, I missed Ralph and Waldo so," he whispered.

"Yes, dearie, I suppose it was lonesome, but it does seem as if you might have stood it till mornin'," she said, kissing him.

"I guess she never was homesick," Clifford said to Merrick, as they hurried down the steps.

Eight miles to two homesick boys seemed a short distance when home was at the other end of it. Several times they stopped to thresh their arms to warm themselves, and once they sat down to rest, but only once—it was cold, and they did not enjoy it.

The short winter day was soon at an end, and then the way seemed longer; but they knew every inch of the road, and the fear of getting lost never came into their minds. Yet when the snow is falling so fast that everything seems to be whirling round with it, and when there are no street-lamps for guide-posts, it is very easy to get bewildered; and after walking several hours, two tired and hungry boys found that they had lost their way.

Still, never once did they acknowledge even to themselves that they were sorry they had started. To be on their way home, though they might not reach it until morning, was to them far better than being shut up in the kitchen with Grandmother and Grandfather Fay, the purring cat, the ticking clock, and Grandmother's clicking knitting-needles.

Tired from wandering aimlessly about, out of one snowdrift into another, they decided to knock at the door of the next house they came to. Merrick spied it first, and urged Clifford's tired little feet along, and they were soon wading up the place where a path ought to have been, but which was now a level strip of deep snow. Half blinded by it, they did not know that they were knocking at the door of their own home.

"Try once more," urged Clifford, whose feet were numb with cold. "Then, if they don't come, we will sit down on the doorstep. I can't go any farther."

So once more Merrick's half-frozen little fist beat against the door until the casing shook, and this time he was successful.

A window was cautiously lifted an inch or two, and some one asked what was wanted. The boys explained that they had lost their way and would like to come in and warm themselves.

"I'll be down in a minute," was the answer, and the window shut with a bang.

"How much the man's voice sounded like father's!" said Merrick.

When at last the door swung open and the light from a candle flashed into their eyes, both boys cried out: "Why, it is father! It's home—we've got home!"

"Well, I declare, if it ain't the boys! What in the world sent you home this time of night? Anything the matter at your grandmother's?"

"No, father, I guess we were homesick," replied Merrick.

Soon they were holding their numb fingers over the blaze which their father had coaxed from the embers upon the hearth, and telling of their short but eventful visit at Grandmother Fay's.

"We don't like to hear clocks tick, or cats purr, or knitting-needles click—only at home," explained Merrick, between a laugh and a sob.

"The next time you are invited to spend Thanksgiving with Grandmother, I think we will all go," said Mrs. Cutter, as she tucked the two tired boys into their bed an hour later.

"Yes, I think we might have enjoyed

the sound of Grandmother's knitting-needles, and the ticking clock, and the purring cat, if you and father and the boys had been there, too," replied Clifford with a sleepy yawn.

Waltham, Mass.

OUR DAISY CHAIN



Daughter of Rev. and Mrs. J. A. Betcher

The name of this dear little girl is Helena Betcher, and her age is sixteen months. Her home is in North Dana, Mass., where her papa is pastor of the Methodist Episcopal Church.

This dear little maid
With looks so demure,
That we love her dearly,
You may be very sure.

But when she is naughty,
And mother chides her, oh,
You should see how she looks
As she sweetly says, "Hello!"

This dear little maid
Of years not nearly two,
Waves her hand to greet you,
And gravely says, "How do?"

Oh, how we thank the Lord
For this gift He has given!
It is, it seems to us,
Just a "piece of heaven."

O help us, Lord, we pray,
To use Thy gift aright!
May she ever love Thee
With all her might.

Our dearest, sweet Helena,
To us so truly fair;
May we keep her near us,
Till safely "over there!"

A. R. B. WILBER.

North Dana, Mass.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson IX

SUNDAY, NOVEMBER 29, 1903.

1 CHRONICLES 28:1-10.

DAVID'S CHARGE TO SOLOMON

I Preliminary

1. **GOLDEN TEXT:** *Trust in the Lord with all thine heart.* — Prov. 3:5.

2. **DATE:** B. C. 1015 (B. C. 977 Assyrian): David about 70 years old.

3. **PLACE:** Jerusalem.

4. **CONNECTION:** David returns to Jerusalem; discord of Judah and Israel; rebellion of Sheba; Amasa killed by Joab; war with the Philistines; the numbering of the people, followed by the three days' pestilence; the site of the temple determined, and preparations made; the rebellion of Adonijah; and the proclamation of Solomon.

5. **HOME READINGS:** Monday — 1 Chron. 28:1-10. Tuesday — 1 Chron. 28:20, 21; 29:1-9. Wednesday — 1 Chron. 29:10-19. Thursday — 1 Chron. 29:20-30. Friday — 1 Chron. 22:5-16. Saturday — Psa. 72. Sunday — Prov. 1:7-23.

II Introductory

Enfeebled by age and infirmities, David had designated Solomon as his successor, by God's command. This designation, however, appears to have been made in secret. Its publication was hastened by the ambition of Solomon's older brother, Adonijah, who plotted to seize the throne, and who succeeded in winning to his cause Joab the warrior and Abiathar the high-priest. At a great banquet given to his supporters just outside the city, Adonijah was saluted with the cry, "Long live King Adonijah!" The news of this conspiracy was communicated to David by Bathsheba and the prophet Nathan. The aged king met the emergency with a promptness and decision worthy of his earlier years. Solomon was at once proclaimed and anointed king with the sacred oil by the high priest Zadok, amid the rejoicings of the people. When the news reached Adonijah, his guests melted away and he himself fled for refuge to the sanctuary. The rebellion was nipped in the bud.

David then summoned all the representatives of the people to an assembly to ratify the succession. Rising to his feet, he gave a solemn charge to all present, both with reference to the temple and its royal builder. The privilege had been denied to him to rear the new sanctuary — he had been "a man of war" and "had shed blood" — but God had assured him that Solomon should succeed him and build His house, and be His son, and rule, if obedient, over an established kingdom. All present were enjoined to observe God's commandments, that their land might pass as a legacy to their children. Turning from the princes of Israel, he next addressed his son by name, charging him, in the presence of the great assembly, and with appropriate warnings, to seek and serve his father's God, and committing to him the great work of rearing the temple.

III Expository

1. David assembled all the princes of Israel. — Until the kingdom was divided, some forty years later, there was no distinction between Israel and Judah. The

term "Israel" embraced both. The "princes" were the heads of the tribes or of "the fathers' houses;" their names are given in the preceding chapter. Captains of the companies. — The 288,000 men composing the army were divided into twelve brigades of 24,000 men each, each of which was on duty at Jerusalem a month each year. The brigade-commander is here called "captain." Probably the division on duty assisted in preparing materials for building the temple. Captains over the thousands . . . hundreds. — Each brigade was divided into twenty-four bands, called "thousands" and the thousands into ten bands called "hundreds," the commanders corresponding to our colonel and captain. Stewards (R. V., "rulers") over all the substance — probably purveyors and tax-gatherers; see 1 Chron. 27:25-31. Officers — secretaries, councillors. Mighty men (R. V., "the mighty men, even all the mighty men of valor") — including the thirty-seven heroes mentioned in 1 Chron. 11:10-47.

2. David stood up. — He did not speak from the throne, or from a sitting position, although his feebleness might have justified it. The occasion was too important. My brethren and my people — a tender, pleading address. I had (R. V., "it was") in mine heart — I ardently wished. Build an house of rest for the ark — a temple commensurate with the prosperity and stability of the united people, where the sacred symbol could find a fitting and permanent resting-place. Footstool of our God. — "Heaven is the throne of His glory; the earth, and the most magnificent temples that can be built upon it, are but His footstool." See Isa. 60:13. Had made ready — a gorgeous and prodigal preparation, as we shall see in Lesson XI.

3. God said unto me — not the message communicated by Nathan (2 Sam. 7), but, apparently, a private direction. Not build . . . because thou hast been (R. V., "thou art") a man of war. — There is no implication that these wars which David waged were unjustifiable; many of them were undertaken by Jehovah's command, and were called "the wars of the Lord;" only that the period of war and bloodshed was not favorable to temple building, and that God had different instruments for different works.

The temple, as the symbolical representation of the kingdom of God, was also to correspond to the nature of that kingdom, and shadow forth the peace of the kingdom of God. For this reason David, the man of war, was not to build the temple, but that was to be reserved for Solomon, the man of peace, the type of the Prince of Peace (Kell).

4. Howbeit. — He wishes to lead their minds to God's providential dealings with himself and his successor. The Lord . . . chose me. — His elevation to the throne of the united Israel was of God; and he minutely dwells on the successive steps — in his selection first from his father's family of sons, then from the princely tribe of Judah. He was no usurper; he ruled by divine right.

5. Of all my sons . . . he hath chosen Solomon. — The succession was not left to his own nomination or preference. "The throne of the kingdom of the Lord over Israel" was to be filled by that son of David whom God himself had chosen.

6, 7. Solomon . . . shall build my house. — He who had chosen Solomon to administer the kingdom, selected him also to build the structure that was to be "exceeding magnificent, of fame and glory throughout all countries." Chosen him to be my son, and I will be his father. — The filial relation is higher, more tender, more pre-

cious, than that of servant. Will establish his kingdom forever, if he be constant. — This promise was strictly kept. So long as Solomon was faithful to Jehovah, he reigned over a kingdom which stretched from the Euphrates to the river of Egypt; but when he surrendered himself to the influence of his heathen wives, he not only tolerated idolatry, but oppressed his people; enemies rose up against him, and in the next reign his kingdom was divided.

This is not meant of Solomon, for his kingdom was not "forever." And though the phrase "forever" is sometimes used of the time of a man's life, yet it cannot be so understood here, because the mercy here promised to David's son is of another nature, and of far longer continuance, than that which was given to Saul (v. 15), who yet enjoyed the kingdom as long as he lived. But it is to be understood of David's posterity in general, but with special respect to Christ, in whose person the kingdom was to be lodged forever. Isa. 9:7; Dan. 2:44; Luke 1:32, 33 (Pool).

8. Now therefore in the sight of all Israel. — David appeals first to the people to hold firm their allegiance to Jehovah. He makes this appeal as though all Israel were looking on and God himself visibly listening. The congregation of the Lord — translated by the American revisers, "the assembly of Jehovah," meaning all Israel. Keep and seek for (R. V., "observe and seek out") all the commandments — study and be faithful to every precept contained in the law. Leave it for an inheritance. — There would have been no captivity, and all history would have been changed, had David's words been heeded.

9. Know thou the God of thy father. — Be not content with knowing about Him, know Him as a true son knows his father. Perfect heart . . . willing mind — not half-heartedly and by compulsion. God's service requires an obedience that is freely yielded and rendered with an undivided affection. The Lord God searcheth all hearts. — Concealment, therefore, is vain. No hypocritical service can escape detection. What a deterrent from sin would be the realization of this thought, that our inmost imaginings, the feelings and ideas we would share with no other, however intimate, are constantly and perfectly naked in His sight! If thou seek . . . found — reiterated in our Lord's familiar direction. Forsake him . . . cast thee off. — This accords with the moral order of things and human experience, and yet how often "in wrath He remembers mercy."

10. Take heed now. — He speaks as a

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional — alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since." EUGENE FORBES, Lebanon, Kan.

Hood's Sarsaparilla

Cures catarrh — it soothes and strengthens the mucous membrane and builds up the whole system.

general, calling his men to "Attention." The Lord hath chosen thee. — He had said this in public about Solomon; he now publicly says it to him. Be strong and do it. — With these brief words David turns over to his son, formally, the wealth of material which he had collected, and devolves upon him the duty of proceeding at once to the enterprise from which he had been deterred.

After David had offered thanksgiving and prayer for Solomon, all the people feasted together, and Solomon was inaugurated into his kingdom for the second time, while Zadok was publicly anointed as high priest. The new king was established in prosperity and favor with the people before his father's death. "And Jehovah magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel" (Smith).

IV Illustrative

1. David was a noble, brave, loving man, with strong passions, a warm heart, and a ready, generous hand; a devoted friend, attractive, bright, joyous, poetic, deeply religious and devotional, strong in faith, unselfish and sincerely good. He fell into some of the vices of the age; he committed a great crime; he was too easy in his family government; but his repentance and public confession prove him to be at heart a true and godly man, one of the greatest and best men that ever lived. He was a great general, a great statesman, a great poet, a great organizer, a great man. The portrait in 1 Chron. 29: 28 is a true picture of David's life as a whole. It was like a beautiful day in June, with some cloud-shadows floating over the landscape, and with one terrible storm in which we hear the voice of God's wrath against sin, and see lightning flashes of His justice; the storm cleared away, and the "Sun of Righteousness, with healing in his wings," shone lovingly over all. "And the end of that man was peace" (Peloubet).

2. A constant memorial of this solemnity is preserved in that most magnificent of the Psalms of David — the 72d — in which the blessings predicted for the reign of Solomon form a transparent veil for the transcendent glories prophesied for Christ's kingdom, and which is marked as the crowning contribution of its author to the service of the sanctuary by its concluding words: "The prayers of David, the son of Jesse, are ended" (Smith).

3. I am no advocate for meanness of private habitation. I would fain introduce into it all magnificence, care and beauty, where they are possible; but I would not have that useless expense in unnoticed fineries or formalities — cornicing of ceilings, and grainings of doors, and fringing of curtains, and thousands of such things, which have become foolishly and apathetically habitual; things on which common appliances hang whole trades, to which there never belonged the blessing of giving one ray of real pleasure, or becoming of the remotest or most contemptible use; things which cause half the expense of life, and destroy more than half its comfort, manliness, respectability, freshness and facility. I speak from experience: I know what it is to live in a cottage with a deal floor and roof, and a hearth of mica slate; and I know it to be in many respects healthier and happier than living between a Turkey carpet and a gilded ceiling, beside a steel grate and a polished fender. I do not say that such things have not their place and propriety; but I say this emphatically, that a tenth part of the expense which is sacrificed in domestic varities, if not absolutely and meaninglessly lost in domestic comforts and incumbrances, would, if collectively afforded and wisely employed,

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It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick, or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well, they will help all the other organs to health. A trial will convince any one.

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Gentlemen: I have prescribed that wonderful remedy for kidney and bladder complaints, Dr. Kilmer's Swamp-Root, with most beneficial effect, and know of many cures by its use. These patients had kidney trouble, as diagnosed by other physicians and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a liberal man, and accept a specific wherever I find it — in an accepted school or out of it. For desperate cases of kidney or bladder complaint under treatment with unsatisfactory results, I turn to Dr. Kilmer's Swamp-Root with most flattering results. I shall continue to prescribe it, and from personal observation state that Swamp-Root has great curative properties.

L. Bantow Irish M.D.

276 9th St., Borough of Brooklyn, N. Y.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue, much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day, and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble; you get a sallow, yellow complexion; makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle, and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

No matter how many doctors you may have tried, no matter how much money you may have spent on other medicines, you really owe it to yourself to at least give Swamp-Root a trial. Its staunchest friends today are those who had almost given up hope of ever becoming well again.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug-stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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EDITORIAL NOTICE — If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing, be sure to say that you read this generous offer in Boston ZION'S HERALD.

build a marble church for every town in England (Ruskin).

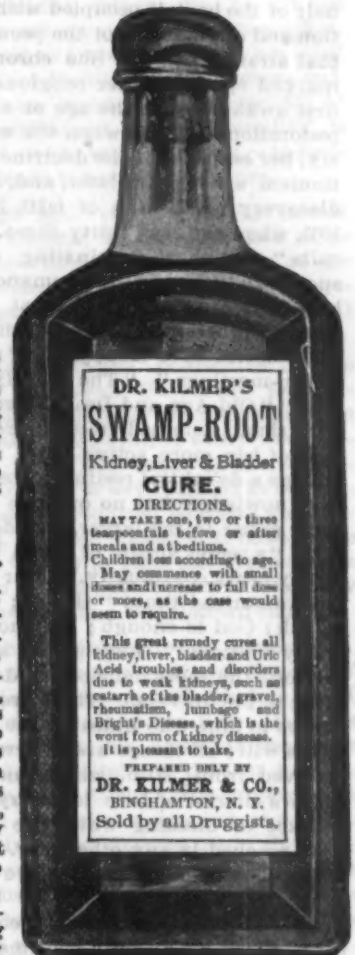
Saving the Children

CARDINAL NEWMAN has said that his conversion was not a new experience, but by the grace of God he was enabled to turn back and live over again the sweet experiences of his childhood days, and thus find an entrance into the kingdom of heaven. If every one, as Jesus says, must enter the kingdom "as a little child" or stay out altogether, how much better that all be led to Christ in the years of childhood, rather than to pass on into adult life where the chances are that they never will be turned back. That such a

course is possible, and therefore obligatory, there can be no doubt. There is an orderly unfolding in the life of a child. "Howbeit that is not first which is spiritual, but that which is natural, afterward that which is spiritual." Jesus said: "It is not the will of your Father in heaven that one of these little ones should perish." It is His will that every one of these little ones be brought up "in the nurture and admonition of the Lord." — E. M. Stephenson.

For Over Sixty Years

MRS. WINLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.



(Swamp-Root is pleasant to take.)

OUR BOOK TABLE

The Unselfishness of God. A Spiritual Autobiography. By Mrs. Hannah Whitall Smith. F. H. Revell Co.; New York. Price, \$1.25, net.

The hundreds of thousands who have read Mrs. Smith's "Christian's Secret of a Happy Life," and other most helpful volumes, will eagerly welcome this unfolding of the way God has led her. She was brought up among the Friends, and nearly half of the book is occupied with a description and explanation of the peculiarities of that strange people. She chronicles four marked epochs in her religious life—her first awakening at the age of sixteen, the restoration of belief when she was twenty-six, her espousal of the doctrine of restorationism a few years later, and, finally, her discovery of the life of faith in the year 1865, when she was thirty-three. This she calls "the most fascinating of all the epochs in my spiritual romance," and it has certainly been the most fruitful of good to others. The closing chapters, on the "Secret of a Happy Life," "Holiness Camp-meetings," "The Lovely Will of God," "Old Age and Death," are certainly very rich. Released from the responsibilities of her more active days, she counts old age a delightful resting-place, and finds the knowledge that no one can hinder her soon going to the larger, grander life beyond "a secret spring of joy in the bottom of my heart continually." Her testimony is summarized thus: "God is; God is unselfish; God is enough; and nothing else really matters." God's will is a pillow to rest on, the most delicious and delightful thing in the universe. There are no second causes to him who hides in the fortress of God's will; all things are referred to Him, received from Him, who cannot fail to make a chariot of love for carrying us to a place of blessing which we could not have reached in any other way. With this latter part of the book we are in fullest sympathy. Her argument for Universalism, if argument it may by courtesy be called (it is really only sentiment of the softest sort), we consider extremely weak, and regret that she has given so much space to it. It detracts very much from the value of the volume.

Joy and Power. Three Messages with One Meaning. By Henry Van Dyke. T. Y. Crowell & Co.; New York. Price, 75 cents, net.

Two of these sermons were baccalaureates, at Harvard and Princeton last June, the other was given at Los Angeles, at the opening of the Presbyterian General Assembly last May. The texts are: "If ye know these things, happy are ye if ye do them;" "Overcome evil with good;" "Ask for the old paths, where is the good way, and walk therein." The concluding paragraph of the first sermon will sufficiently indicate the breadth and simplicity and profitableness of the teachings. It runs as follows: "The church that the twentieth century will hear most gladly and honor most sincerely will have two marks: It will be the church that teaches most strongly and clearly the truths that Jesus taught. It will be the church that finds most happiness in living the simple life and doing good in the world."

Stepping Stones to Manhood. A Book of Inspiration for Boys and Young Men. By William P. Pearce. Harper & Brother Company; Philadelphia. Price, \$1.50.

There are thirty chapters, on such themes as—Be neat, polite, truthful, ambitious, industrious, studious, honest, kind, generous, patriotic, prayerful, loving, faithful, hopeful, a Christian, a church member, a worker for Jesus. Thirty distinguished men wrote brief introductions to the chapters, among them Bishop C. C. McCabe and another Methodist Bishop who appears va-

riously as Bishop H. E. Warren, H. H. Warren, "an eminent clergyman," and H. W. Warren. As the other men have their names properly written, we are at a loss to understand the singular blundering in this case. The book is crowded with unexceptionable counsel and plentiful stories of successful workers.

The Heart of Rome. A Tale of the "Lost Water." By Francis Marion Crawford. The Macmillan Co.; New York. Price, \$1.50.

Those who have read Mr. Crawford's other Italian stories—and they are a great multitude—will know what to expect here, and will not be disappointed. There is not a little sensation, together with abundance of lively conversation and excellent description. It is a tale without a "purpose," the author says in the closing pages, and without any particular "moral." "If it shows anything worth learning about the world, it is that a gifted man of strong character and honorable life may do a foolish and generous thing whereby he may become in a few days the helpless toy of fate. He who has never repented of a good impulse which has brought great trouble to other people, must be indeed a selfish soul."

Mary of Bethany. By J. R. Miller.

The Face of the Master. By J. R. Miller.

The New Ethics. By William DeWitt Hyde.

A Sailor Apostle. By Frank T. Bullen.

Meditations. By Joseph Roux.

The Poet's Vision of Man. By John Walker Powell, Jr.

How to be Self-Supporting at College. By James Meivin Lee.

Thomas Y. Crowell & Co.; New York. Price, each, 30 cents, net; postage, 5 cents.

These seven little books all belong to the "What is Worth While Series," which numbers now about 150 volumes by quite a large variety of authors. They are very brief, ranging from 25 to 40 pages, but of high quality, and beautifully bound in white and gold. Extended comment on the individual numbers is hardly called for, as the titles tell the story, and the well-known names of the writers guarantee excellence of treatment. All are of a serious cast, elevating, instructive and pleasant. Whether it is "worth while" to buy them, getting so little matter for the money, depends on the purchaser's appreciation of the elegant clothes in which the thoughts are dressed.

Over the Border. By Robert Barr. F. A. Stokes Co.; New York. Price, \$1.50.

Charles I. Cromwell, the Earl of Stratford, and some other historic characters appear here, as the story relates to those troublous times, and to the border between England and Scotland. The heroine is a daughter of Lord Stratford, and a very delightful creation. She marries her true love on the last page, which is as it should be. Mr. Barr has written many powerful novels, and this seems to us one of the best. He dedicates it to his publisher—a pleasant thing to do.

Twelve Letters to My Son. By G. J. F., D. D., Ph.D. The Nunc Licet Press; Philadelphia and London. Price, 75 cents, net.

The letters are about the Bible, and are from a strictly Swedenborgian standpoint. The author (and we suppose he speaks for the "New Church" generally) divides the books of Scripture into two classes—34 in one, 32 in the other. The first class—which includes most of the Old Testament, and of the New simply the Gospels and the Apocalypse—are the direct utterances of God himself, the human writers being merely penmen or amanuenses; and they contain a hidden, spiritual sense, distinct from the literal. The second class has only a partial inspiration and contains no internal spiritual sense. The writer does not explain how he knows all this, or why Joshua and

Judges should be considered as far more divine and important than the productions of Paul and Peter and John; but probably he would say it was thus revealed to Swedenborg.

Elizabeth's Charm String. By Cora B. Forbes. Little, Brown & Co.; Boston. Price, \$1.20, net.

A series of stories of famous European legends—such as "The Doge and the Fisherman," "St. Ursula," "Lion of St. Mark," "The True Cross," "St. Christopher," "Lorelei"—told in a pleasant way to a party of girls. Charms collected in travel furnish the text, and the book is amply illustrated from photographs. Instruction is mingled with entertainment.

Select Notes on the International S. S. Lessons. By Rev. F. N. Peloubet, D. D., and M. A. Peloubet. W. A. Wilde Co.; Boston. Price, \$1.25.

As this is the 30th annual volume of Peloubet's Notes, commendatory words seem hardly called for. They have been spoken in great abundance by the best judges. Long experience enables the authors to produce better and better results, and no one will make a mistake who buys the book.

In the Days of Queen Victoria. By Eva March Tappan, Ph. D. Lee & Shepard; Boston. Price, 80 cents, net.

In the "Makers of England Series," by this author, the present volume is fourth, having been preceded by "Alfred the Great," "William the Conqueror," and "Queen Elizabeth." There are abundant illustrations from famous paintings, engravings, photographs and portraits. It is

Bad Habits

Improper Food often Leads to Tobacco and Drink

Improper food creates abnormal tastes and there are many cases on the medical records where the liquor habit and tobacco habit have been caused by wrong food, and have easily been cured by the use of the scientific food Grape-Nuts, which so thoroughly nourishes and rebuilds the nerves that they stop the cry for stimulants.

A business man says: "For thirty years I smoked, on an average, 10 or 15 cigars a day, and then my nervous system collapsed and I had about made up my mind that it was all with me, for I had tried many times to break off from the tobacco, but it always failed."

"Last May I was so run down I only weighed 111 pounds, and I realized that I must stop smoking. I stuck to it for about ten days, but was so nervous and out of sorts my family told me I had better go back to smoking as it was impossible to live with me. It was just about this time my wife brought a package of Grape-Nuts to the table one morning, and as I could eat nothing else, she induced me to try a little of that. So I took a teaspoonful of it, and strange to say it tasted good, and by the time I had it down I knew it had gone to the right spot; so I took some more, and it was the first food I had relished for weeks."

"So I kept up the use of Grape-Nuts, and as my appetite came back added other foods, and I am now back to my old weight of 133 pounds, never felt better in my life, and strange as it may seem I have no further craving for the tobacco, and I firmly believe that only the courage and ambition I got out of the food Grape-Nuts has given me the strength to quit smoking. If every one knew the power of this wonderful food, you would not be able to build a factory big enough to supply it." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

a lively account of the late Queen, and will make a suitable addition to our Sunday-school libraries.

John Maxwell's Marriage. By Stephen Gwynn. The Macmillan Co.: New York. Price, \$1.50.

A tale of Ireland, England and America soon after the Revolutionary War in the latter country. John Maxwell's marriage was a very strange one, and the results were stranger still, making room for plenty of adventure in the wild times which were then on in Ireland, where most of the action of the story takes place.

Young Heroes of Wire and Rail. By Alvah Milton Kerr. Lee & Shepard: Boston. Price, \$1. net.

Nineteen stories of railroad life, most of which have already appeared and been greatly enjoyed in *McClure's*, *Youth's Companion*, *Success*, and the *Saturday Evening Post*. This fact testifies strongly to their merit. No one will willingly lay down the book who once begins it. Heroic deeds are in truth depicted.

The Sword of Garibaldi. By Felicia Buttz Clark. Eaton & Mains: New York. Price, \$1.25.

The career of the great Italian Liberator set forth in story form. There is abundant opportunity, as may well be supposed, for introducing plenty of stirring adventure. And there are numerous illustrations of Italian scenes from photographs.

Twilight Tales Told to Tiny Tots. By Anita D. Rosecrans. T. Y. Crowell & Co.: New York. Price, 50 cents, net.

The type is large and clear, the full-page illustrations helpful, the language simple, and the stories short as well as lively. Some are from real life, others from fancy, and all of just the sort that little folks love.

More Five-Minute Stories. By Laura E. Richards. Dana Estes & Co.: Boston. Price, \$1. net.

A noteworthy collection of short tales for children, some fifty in all, told by an adept in the art, and well illustrated by Wallace Goldsmith. The first series was eminently successful, and the second is likely to be warmly welcomed.

Jim Crow's Language Lessons. And Other Stories of Birds and Animals. By Julia Darrow Cowles. T. Y. Crowell & Co.: New York. Price, 50 cents, net.

The animals told about are, for the most part, the house pets — dogs, cats, chickens. The children can either read them for themselves or will relish having them told. Older folks will also like them, and will be taught to use their eyes.

Magazines

— The *Atlantic Monthly* for November is rich in good things. President Eliot discusses "The School;" Harriet Prescott Spofford contributes the first installment of a short novel, "The Story of the Queen;" Sir Leslie Stephen continues his reminiscences; Brooks Adams writes on "Economic Conditions for Future Defense." One of the most interesting articles is by Burton J. Hendrick, who shows how the city of New York in the last two years has effected one of the most notable social and governmental reforms in its history — no less than the transformation of the tenements by the introduction into them of light and air, one of the main successes of the Low administration, which now so soon must come to a close. (Houghton, Mifflin & Co.: New York.)

— The main articles in the *Homiletic Review* are on "Mormonism," "The Gospel Miracles and Modern Thought," "Dowdism," and "Dr. D. M. Palmer as a Preacher." There are also four excellent representative sermons by Dr. James Orr, Dr. S. P. Cadman, Dr. Robert F. Coyle, and Dr. D. J. Burrell. In the Pastoral section we find an excellent series of suggestions on "Church Administration," by Rev. Albert Sidney Gregg, of Worcester. (Funk & Wagnalls Co.: New York.)

— The November *Critic* has several noteworthy pieces. Among them is one entitled, "Some Religious Helps to a Literary Style," wherein the constant perusal of the Bible, the

Prayer Book, and Kempis' "Imitation of Christ," is earnestly recommended to those who would learn how to write strong, terse, good English. The passing of the Old Corner Bookstore, one of the chief literary landmarks of Boston, is noted. "A Parsee Portia" (Miss Cornelia Sorabji) is described; and Rudyard Kipling is enthusiastically set forth by William Archer as "England's Real Laureate." (Critic Company: New Rochelle, N. Y.)

— The *Bookman* has also a strong article on Kipling by Harry Thurston Peck, who pours no little scorn on those who are so dull, or hide-bound by commonplace conventionalities, as not to recognize the transcendent genius whose swift, passionate utterances have power to stir the hearts of the people as nothing else has done for a generation — "a poet of the poets, a poet of life and action and daring and achievement, one who has no rival, and who stands alone in that supremacy which he has so superbly conquered for himself." There are other good articles on "Prison Journalism," "The Reading Public," and "Charles Reade." (Dodd, Mead & Co.: New York.)

— In the *Popular Science Monthly* we find "Life in Other Worlds," "The New West Point," "The Renaissance of Science," "The Influence of Brain-power on History," and "The Bright Side of Russian Immigration." Dr. Allan McLaughlin finds this bright side in the fact that we are getting from Russia a large class of Germans, Finns, and Lithuanians, unskilled laborers between fourteen and forty-five, in nearly all cases, who do not stop in New York, but are agricultural or pastoral, of sturdy physique, and constitute a very desirable class. So do also many of the Poles. (The Science Press: New York.)

— The *Chautauquan* has a valuable and fully illustrated article on "Alaska and the Klondike," by Dr. Sheldon Jackson; one on "The Negro," by Prof. John R. Commons; on "American Sculptors," by Edwin Spencer; and on "David Felsberger, the Missionary to the Indians," by Arthur Butler Hulbert. (Chautauqua Press: Springfield, O.)

— *St. Nicholas* for November has five good stories and a new serial. The latter is by B. L. Farjeon, entitled "A Comedy in Wax," dealing with London's Madame Tussaud and her celebrated wax works. *St. Nicholas* is just thirty years old this month, and has been all this time under the active personal direction of Mary Mapes Dodge, who planned it in the beginning and still continues its very successful editor. Many other juvenile magazines have sprung up and ceased to be during this period. This one remains, the proud survivor, never so strong and popular as now. (Century Company: New York.)

— In the current *Century*, Prof. Andrew D. White continues "Chapters from my Diplomatic Life;" Edmund C. Stedman writes of "Life on the Floor" of the New York Stock Exchange; Ernest Thompson Seton tells of "Fable and Woodmyth;" another installment of Thackeray's Letters is given; Dr. James M. Buckley discusses the "Present Epidemic of Crime," and there is a great variety of other most interesting pieces, together with a number of colored insets illustrating tropical sunsets, wild animals, and Italian gardens. (Century Company: New York.)

— *Pearson's* gives the story of the Tilden-Hayes Electoral Commission "by a former Senate page;" it also contains "The Marvels of Fruit Breeding," "Life in Metals," "Holding the Mirror up to Nature," and a sketch of Cardinal Gibbons. (Pearson Publishing Co.: New York.)

— In *Lippincott's* for November the complete novel is by Ella Middleton Tybout, entitled, "A House Divided." Short stories by six writers, and up-to-date papers by two, with the usual humorous matter, complete the number. (J. B. Lippincott Co.: Philadelphia.)

There are single rails — 60 feet long and 100 pounds to the yard — in use on American railroads today that are as heavy as Peter Cooper's old-time locomotive. Some freight engines now haul train-loads of 2,500 tons. One concern, the Baldwin locomotive works, has turned out 20,000 locomotives since it was founded. Its output in

1903 will probably amount to 1,800 machines.

Brief Mention

The *Atlanta Constitution* says: "Prophet Dowle's New York crusade cost the Zionites \$275,000 with no returns, financial or spiritual. If that wasn't Waterloo, it was certainly Moscow."

Paul said that when he became a man he put away childish things. But he did not say that he put away the child-like spirit. The maturest and wisest man still has need of the spirit of docility, inquisitiveness and ingenuousness which is characteristic of innocent childhood. Deep humility is compatible with vast learning — indeed, the latter tends to induce the former.

Two days and two nights by fastest mail from Omaha, we are compelled to be late in reporting the proceedings of the General Missionary Committee, which began its session, on the 11th inst., in that city.

The administration committee of the faculty of Wesleyan University has announced that reports of church attendance will hereafter be required every week instead of once per term as heretofore. Church cards are to be circulated in the several classes in required courses, and students not in these classes will be called to the office weekly to sign their cards. The regulation calls for attendance at a Sunday morning service in a Middletown church.

Elijah the Tishbite was an ascetic, who lived apart from the ordinary haunts of men. Elisha, the son of Shaphat, mingled freely in the society of his time. Perhaps on that account his opportunities were larger and his delight in life was greater. But Elijah made Elisha. The prophet with the vision created the prophet of service. The man in the wilderness made the man in the world. The ascetic prepared the way for the altruist. It is often so in human history. Transfiguration on the Mount is precedent to toil in the valley. The vision of God gives the mission to man.

There is an old Jewish legend that with each piercing cry of lamentation of David over Absalom one of the seven gates of hell rolled back, and on the eighth cry the lost spirit of Absalom was admitted to Paradise. But that legend contradicts the whole moral teaching of the Bible. The grief of David the father could not create godliness in the departed soul of Absalom the son. There is nothing in mere grief that is ethically constructive, although godly sorrow in the moral subject himself worketh a practical repentance to salvation not to be repented of.

The divine revelation through men is not through one man alone, but through many men. Charles Spurgeon once expressed his surprise that some men who think so much of what the Holy Spirit has revealed to them should think so little of what the Spirit has revealed to other men. The Christian believer is in duty bound to be respectful to truth whether found in his own conscious experience or incarnated in the experience of others. God has many messengers. Each has a right to be heard in his turn, and it may require many voices to deliver the complete message.

The Board of Publication of the Cumberland Presbyterian Church has elected Rev. E. J. Starke to the editorship of the *Cumberland Presbyterian*, as successor to Rev. Ira Landrith, who recently accepted the general secretaryship of the Religious Educational Association, with headquarters in Chicago.

Y. M. C. A. Convention

The Young Men's Christian Associations of Massachusetts and Rhode Island held their 87th annual convention in Gloucester, Nov. 6-8. These Associations were represented by 250 delegates—business men, railroad men, professional men, college men. There were 100 delegates present from fifteen institutions of higher learning in the two States.

The veteran Young Men's Christian Association worker, Mr. H. M. Moore, gave the preparatory message, taking, "I shall not want," from the 23d Psalm, as the basis of his remarks. Rev. A. C. Dixon, D. D., delivered the opening address of the convention. For fully an hour Mr. Dixon pleaded for the Bible and the consecrated life, for the life filled with deep joy rather than the life given to pleasure-seeking and idle amusements.

Friday evening L. W. Messer, of Chicago, delivered a very comprehensive address on the "World Wide Movement." Mr. Messer summoned to his aid facts, statistics, and a large number of stereopticon views from all parts of the world, illustrating very graphically, first, the great needs of the men of today; second, the ways and methods employed by the Young Men's Christian Association in reaching these men and ministering to their needs.

The principal address Saturday morning was delivered by C. C. Michener, who spoke on the "Industrial Problem." As a result of Mr. Michener's earnest words most of the secretaries and officers returned to their local fields determined to organize a much larger religious and educational work for the industrial classes in their several cities. The "Shop Bible Class" is sure to be tried in many fields the coming season. While Mr. Michener's words were often very cutting to the men who had not measured up to their fullest possibilities, still his address was received in a kindly way, each realizing that he was administering the surgeon's knife.

Chairman D. C. Brewer of the State Executive Committee presented the annual report of the committee, which showed that 84 Associations in Massachusetts and Rhode Island own property valued at \$3,000,000; that they employ 150 paid officers, and have over 30,000 members. New Associations have been organized the past year in Abington, Wakefield and Weymouth. Thirty-four Associations report 186 weekly Bible classes, with 2,316 students in attendance; and 988 professed conversions were reported. Edwin Clapp, of Weymouth, has erected a memorial building to his son, Davis B. Clapp. The use of the handsome structure, well fitted for Association purposes, together with a splendid athletic field of eight acres, has been given to the newly-organized Association at Weymouth. The cost approximates \$100,000. L. A. Crossett has purchased one of the finest estates in Abington. The buildings have been remodeled and made into an admirable home for the Association, which now occupies them. The plant and equipment are valued at \$18,000. The Quincy Association, which ceased operations three years ago, has been revived by the aid of the State committee; \$12,000 has been raised, a lot purchased, plans accepted for a new building, and a general secretary began work there Nov. 1. A gentleman has given a lot to the West Springfield Railroad Association, and the regular Springfield Railroad Department has plans for a building to cost \$15,000. This is destined to reach a thousand railroad employees that either reside in, or run into, Springfield. Lynn has secured an option on a lot and adopted plans for a \$125,000 building; \$85,000 has already been pledged.

One of the most interesting developments to be reported was the county department, or small town work, which has been conducted the past year by John R. Boardman, who has recently been called from the State committee to serve under the International committee as county work department secretary. Ten of the small towns of Norfolk County have been organized, and they are now in charge of their own county committee, which employs a traveling secretary. Essex County will soon be organized on the same basis as Norfolk County. It is the policy of the State committee to organize the several counties of Massachusetts and Rhode Island as soon as the special secretary in charge of this work can reach the various counties.

Six sectional conferences were held at the convention Saturday afternoon, on Physical, Educational, County, College, Boys, and Railroad work. In these gatherings the specialist

was assured of sympathy and hearty appreciation.

The Gloucester Association had engaged City Hall for the Sunday men's meeting. At 3 o'clock over a thousand men gathered to hear Fred B. Smith, and for two hours the audience listened to words keener than a two-edged sword. In the audience were between three and four hundred non-Christian men, 100 of whom requested prayers by rising, and 75 remained for the after meeting, signing cards, signifying their determination to live the Christian life and expressing their church preference. Mr. Smith was greatly aided in his work by the singing of Mr. Fred Butler, of New York. Two boys' meetings were held at the same time as the men's meeting. These services were attended by 60 boys, 46 of whom signed cards, accepting Jesus Christ as their ideal and Saviour. These boys' services were under the direction of H. W. Gibson, State Boys' secretary.

The delegates were entertained at the Surfside, a summer hotel which was hired by the Gloucester Association, and opened especially for this occasion. The Gloucester Association has succeeded in raising \$40,000, and will build in the early spring a fine home for its young men.

Ladies' Aid Union

The Ladies' Aid Union held its semi-annual meeting in First Church, Temple St., Boston, on Friday, Oct. 30, from 10 A. M. to 4 P. M. Mr. Frederic W. Briggs played upon the organ as the members were assembling. The president, Mrs. R. A. Flanders, of Brookline, called the meeting to order. Mrs. George E. Law, of St. Paul's Church, Lynn, read the Scripture lesson (1 Cor. 13), and prayer was offered by Miss Ida M. Bryant, of Temple St. Mrs. Stokell sang a solo entitled, "The Plains of Peace," with power and fine expression. Mrs. Franklin E. Hamilton welcomed the delegates, and graciously presented the greetings of First Church. In her remarks the power of women in the church was emphasized, and their Scriptural authority for doing it. Mrs. W. W. Potter, of St. Mark's Church, Brookline, fittingly responded. Progress of the church was dwelt upon and the Ladies' Aid Societies called the heart of Methodism, devoted, consecrated, defending and upbuilding the homes of the denomination. The report of the recording secretary, Miss Lilla E. Kelley, of Roxbury, was read and accepted, followed by the report of the corresponding secretary and treasurer, Mrs. George W. Moore, of Brookline. Reports were then received from the following churches: Winchester; Winchendon; Woburn; Watertown; Somerville—First Church, Park Avenue, Broadway; Stoneham; Newton Upper Falls; Newtonville; Natick; Maplewood; Malden; Melrose; Milford; Marlboro; Marblehead; Medford; West Medford; Lynn—South St., St. Luke's, Boston St., St. Paul's; Saratoga St., East Boston; Faulkner; Belmont; Cambridge—Grace, Epworth and Harvard St.; Chelsea—Mt. Beltingham and Walnut St.; Everett—First Church and Glendale; Cliftondale; St. Mark's, Brookline; St. John's, South Boston; Temple St., Boston; Winthrop St., Roxbury; Baker Memorial, Dorchester; Beverly, and Allston. The devotional meeting was led by Mrs. Pomeroy, of Medford, who took for her text, "Saved to Serve." The joy of service was dwelt upon. It was presented as a duty and privilege to be cheerful and hopeful, because discouragement always ensures defeat. Work was emphasized as a condition of joy. Joy must be practiced until it permeates the life and character.

At 12:30 luncheon was served in the church vestry. Mr. Frederic W. Briggs opened the afternoon session with a delightful organ recital. Rev. H. S. Wilkinson, assistant pastor at St. Mark's Church, Brookline, read the afternoon Scripture lesson and offered prayer. Mrs. G. L. Bray, of St. Paul's Church, Lynn, in her witty way made a plea for a silver collection. Mrs. A. C. Rich, Mrs. Ham, and Mrs. Harford were appointed a nominating committee. Mrs. Albee rendered the solo, "Just as I Am without One Plea," sweetly and effectively. The report of the committee for the Deaconess Aid Association was given by Mrs. Law and Mrs. A. G. Barber, the acting president. Mrs. Law described the work which was being done at the Fair in Horticultural Hall. Mrs. Patterson made a plea for gifts to the Deaconess Home and Hospital of knives, forks, dishes of all kinds suitable for sick trays, creamers, sugar

bowls, tray cloths and napkins. Sheets, 2½x2½ yards, were desired for the Hospital. Will the readers of this report please note these needs, and when in doubt as to what course of philanthropy to pursue especially remember the deaconesses? Mrs. Patterson then presented the report of the committee on the Petition. Representation is requested in the quarterly conferences similar to that accorded to the class-meetings, Sunday-school and Epworth League. This movement for official recognition is now national. The next General Conference is to be held on the Pacific coast. Women have been appointed as delegates, and we must acquaint them with the meaning of the petition and prevail upon them to help us. In September copies of the petition were sent to various Conferences and endorsed by the majority. Through the persistent and powerful efforts of Rev. Dr. T. Corwin Watkins, the petition was accepted in the New England and East Maine Conferences, and heartily recommended by Dr. Upham, of Drew Theological School, the presiding elders, and Bishops Mallaleu and Andrews. A short "promise meeting" was led by the recording secretary. Rev. Franklin E. Hamilton, pastor of Temple St. Church, was the speaker of the afternoon. His text—thought was the power of love, which rules over and controls all. Ezekiel's vision of wheels within wheels was dwelt upon. Love is at the centre of all, the spirit which drives us forth to work for the Master. Love is the greatest force on earth, upbuilding or wrecking men and nations. Among the elements none has such a story as love. The evangel of Jesus turns this into one channel—soul-saving. Jesus showed most perfectly this self-abandoning love. His deeds were sacrificial. Women have since the beginning trusted themselves to God. They were the last at the cross and the first at the tomb. Susanna Wesley, Jobson's mother, Anne Moore, Elizabeth Asbury, Elizabeth Ritchie, Sallie Miles, Hannah Clarke, and Mary Fletcher stand out sharply as types of consecrated love. The secret of their power was not what they did, but what they were. Each was a burning bush with God in it. He filled their hearts and lives. Sister Dora had at the head of her bed, to help her when called to the sick in the middle of the night, "The Master calleth for thee." She saw

AN OLD-TIMER

Has Had Experiences

A woman who has used Postum Food Coffee since it came upon the market eight years ago knows from experience the necessity of using Postum in place of coffee if one values health and a steady brain.

She says: "At the time Postum was first put on the market I was suffering from nervous dyspepsia, and my physician had repeatedly told me not to use tea or coffee. Finally I decided to take his advice and try Postum, and got a sample and had it carefully prepared, finding it delicious to the taste. So I continued its use, and very soon its beneficial effects convinced me of its value, for I got well of my nervousness and dyspepsia."

"My husband had been drinking coffee all his life until it had affected his nerves terribly. I persuaded him to shift to Postum, and it was easy to get him to make the change, for the Postum is so delicious. It certainly worked wonders for him."

"We soon learned that Postum does not exhilarate or depress, and does not stimulate, but steadily and honestly strengthens the nerves and the stomach. To make a long story short, our entire family have now used Postum for eight years with completely satisfying results, as shown in our fine condition of health; and we have noticed a rather unexpected improvement in brain and nerve power." Name given by Postum Co., Battle Creek, Mich.

Increased brain and nerve power always follow the use of Postum in place of coffee, sometimes in a very marked manner.

Look in each package for a copy of the famous little book, "The Road to Wellville."

not the sufferer, but Christ. This prayer should be ours:

"Oh, give us noble purposes,
To set the sin-bound free,
And Christlike tender pity
To seek the lost for Thee."

An invitation was read from the Belmont Church, Malden, requesting the presence of the Union in March, 1904. A vote of thanks was extended to Temple Street Church, and to all who had participated in the program. Rev. Franklin Hamilton pronounced the benediction.

Among the delegates who always attend we were delighted to welcome Mrs. Henry W. Bowen, of Roslindale, whose life has been closely interwoven with Methodism since the days of old Hanover St. Church.

LILLA ELIZABETH KELLEY, Rec. Sec.

Freedmen's Aid and Southern Education Society

Unusual interest attaches to the meeting of the General Committee of the Freedmen's Aid and Southern Education Society, held in the city of Lincoln, Neb., Nov. 9 and 10. It is the last preceding the session of the General Conference. It is of course within the bounds of possibility that this 37th meeting may be the last. The committee, and even the Society itself, may be legislated out of existence. The *liveness* of the issue was evidenced by the fact that the matter of consolidation of benevolences as possibly affecting this Society was made the order of the day for one of the sessions. But the complacency of the Committee was also shown by the further fact that it was not to be taken up until every other matter of business had been disposed of. Two resolutions were presented, neither of which prevailed. The consensus was that no expression of opinion ought to be made, but that the Board of Managers should make a statement of facts as to the peculiar organization of the Society, its methods of gathering and disbursing its funds, its unique field of operation, its assets acquired under legacies, etc. With such a settling forth the Committee evidently felt safe in the hands of the General Conference, and there rested their case.

The report of the Board of Managers as presented by the corresponding secretaries, Drs. Mason and Thirkield, fairly bristled with facts and figures interesting not merely to Methodist communicants, but to all persons philanthropically disposed. Thus, for example, the schools of the Society have an enrollment of 11,181—an advance of 832 over last year. Facilities have been strengthened. Increased appropriations have made the restoration of the recent out in salaries possible. The Conference collections amounted to \$105,224.54—the largest sum since 1893. Administrative and fixed expenses have been largely decreased, while amounts appropriated to schools have been increased. The debt has been reduced during the quadrennium in the sum of \$95,000 in round numbers. This includes \$65,000 in cash on the annuity plan, which amount has been invested and will gradually accrue to the reduction of the debt, on the death of the donors. Self-help and local co-operation have increased. The advance of collections in Southern Conferences is marked. Student tuition alone makes an item of \$87,000 on the credit side. Fourteen new buildings have been erected. In harmony with the educational drift of the day industrial work has been given special prominence. One-fourth of all the pastors in charge of Methodist congrega-

tions sent to the office of the Society for supplies of literature. Finally, the item which should be written in largest letter is that during the past year there were 629 conversions among the students of the various schools.

The meetings of the committee were held in St. Paul's Church. The pastor, Dr. Fletcher L. Wharton, spoke the words of welcome, to which Bishop Walden responded. Eleven of the Bishops were in attendance, and all the representatives from the General Conference districts and Board of Managers. The treasurer's report was read by Dr. H. C. Jennings, senior agent of the Western Methodist Book Concern. The order of the day for one session was a series of brief addresses from Bishops Mallalieu, Cranston, Walden and Hamilton, giving results of personal observation in the Conferences and schools in the South. The anniversary was held in the evening, the honorary corresponding secretary, Dr. R. S. Rust, presiding. Addresses were made by Dr. I. B. Scott, editor of the *Southwestern Advocate*, Dr. W. W. Foster, president of Rust University, and Bishop John W. Hamilton.

A pleasant episode in the progress of business was the visit of Chancellor D. W. C. Huntington, who extended the courtesies of the Nebraska Wesleyan University to the committee. After reviewing on its campus the strange vicissitudes of this young institution, one is at a loss which to admire most, the recouping of its fortunes or the phenomenal career of the present chancellor, who at a time of life when most men seek retirement is actually in the sphere of his largest activity.

One action of the committee will have an especially pathetic significance for New England readers. After gracious assurances of perfect confidence in the present custodians of the securities of the Society, Bishop Andrews moved that the Board at Cincinnati take immediate measures for the safeguarding of all the securities of the Society, the same to be accomplished by putting the officers who handle the funds under bonds and by other methods known to all safety deposit companies.

Bishop Fowler showed great interest in the secondary schools of the South, and introduced a resolution specially commending them to the Board of Managers. The substance of his resolution, which was adopted, is as follows: The Board shall determine the number and locations of schools to be helped. The people ought to meet the Society with amounts of money equal to those proffered by the Board. In no instance is the Society to be involved in debt by this procedure. The hope is expressed that by this means we shall sooner or later see at least \$25,000 put into buildings for the secondary schools of the South.

On final adjournment of the committee, it was universally agreed by all who had attended and taken part in the meeting, that it was the most enthusiastic and harmonious and businesslike session ever held. The total appropriation authorized by the committee for the year 1904-05 amounts to \$131,450. Bishop Mallalieu advocated the organization of a Methodist Press Bureau, in which the Freedmen's Aid Society shall have a share. The matter was referred to the Board of Managers for favorable consideration.

Whatever may be the surprises and changes effected by the approaching General Conference, it will be generally conceded that the management of the Society has made a creditable showing for the quadrennium just closing. Thus, for example, the Society has given to the schools in cash appropriations during the four years \$110,858 more than was appropriated for this purpose during the previous quadrennium. The permanent addition, also, for the four years to the buildings, equipments and endowments of the schools amounts to the handsome sum of \$450,194.19, and the debt has been reduced in the manner indicated in the sum of \$100,000 in round numbers.

Bishop Merrill objects to the name of the Society as being awkward and contradictory. It is not "Southern Education" that we propose, but quite the contrary.

— This Society means that the negro shall have a fair chance. Its best work is the training of loyal, safe, competent leaders. In this work we should have the co-operation of benevolent patriots rather than criticism and suspicion. — Bishop Cranston.

— Enforced labor takes away respect for all labor. This is one fearful result of slavery. But

the manual and technical training of our schools is restoring labor to its place of honor. — Bishop Walden.

— The educational institutions of the Methodist Episcopal Church in the South equal those of all other religious denominations put together. — Bishop Hamilton.

— The surest way to guard against race trouble in the South is by the leadership of men trained in our schools. — Bishop Mallalieu.

— The educational problem is the problem of the new century. — D. D. Thompson.

— How to do the best work in the least time—that is the problem of the practical educator of today. — Prof. C. W. Bennett.

— An aged negro who had been reared in slavery and who was called upon to dig the first shovelful of earth for a negro university, raised his eyes and exclaimed in wonder if it could be possible that the people of his race were to be so favored as to receive education. — Dr. I. B. Scott.

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General Missionary Committee

Continued from page 1465

the enthusiasm to such a pitch that cooler judgment could not approve.

Dr. Jackson felt that the General Committee ought to have all the information possible, but would favor a special session of speech-making after the report was adopted. Several earnest arguments were made, not against the report of the committee, but in favor of a more detailed consideration of the recommendations of their report.

Bishop Merrill favored the consideration of the report *seriatim*.

Dr. Smyth said he had heard one member of the committee express his fears that the General Committee were to be subjected to a flood of foreign missionary eloquence when the question came up. He had no flood of eloquence to pour out; he was a simple Irishman who told the truth. Bishop Thoburn was absent, Dr. Stuntz was absent, so there was no great danger. He believed this was a question for the whole Committee, not for a little select number of seven to decide. He called attention to the fact that the committee had reported an appropriation of \$1,500 to Mexico with a gain of only eight probationers the past year, while China, with over 1,800 accessions, was given but \$600. He deprecated this unwillingness to hear the representatives of the foreign work.

Bishop Hamilton followed with an eloquent defence of Mexico, taking issue with Dr. Smyth. Dr. Smyth, not abashed, said he felt he ought to be given a rising vote of thanks for having called out the magnificent speech of Bishop Hamilton.

The effort to have the report considered *seriatim* failed, and the report of the committee was finally adopted, with the exception of that part relating to Chile, which was held pending the discussion of the report of the committee on that work.

This afforded an opportunity for a full representation of that field by Bishop Joyce, who boiled with enthusiasm as he told of our work among that people. In the midst of his fiery address he paused, and said: "I don't think I am impetuous, I think I am rather cool, under the circumstances." He made a strong and earnest appeal for the work which lay so heavily

upon his heart. His remarks were received with the heartiest approval.

He was followed by Bishops Walden and McCabe and Dr. H. K. Carroll—so that Chile was well represented—after which the report was adopted.

The Open Door Emergency Commission was heartily approved, and ordered continued.

The report of the committee on property was then taken up, and, with little discussion, adopted. The appropriation of the \$75,000 was applied as follows: South America, \$4,000; Western South America, \$4,500; Mexico, \$3,500; Africa, \$4,000; China, \$12,000; Japan, \$12,500; Korea, \$5,000; India, \$16,000; Burma, \$4,000; Malaysia, \$5,000; Philippines, \$2,500; Italy, \$1,500; Switzerland, \$1,500.

Appropriations for foreign missions were determined upon as follows: *Europe*—North Germany, \$15,500; South Germany, \$20,200; Switzerland, \$7,145; Norway, \$11,600; Sweden, \$15,000; Denmark, \$7,005; Finland and St. Petersburg Mission, \$6,000; Bulgaria, \$7,500; Italy, \$47,000; total for Europe, \$136,950. *Mexico*—\$53,000. *Africa*—Liberia, \$12,800; East Central Africa, \$14,875; West Central Africa, \$13,325; total for Africa, \$41,000. *China*—Foochow Conference, \$24,730; Hinghua, \$10,000; Central China, \$35,562; North China, \$44,075; West China, \$15,375; total for China, \$129,742. *Japan*—Japan Conference, \$39,975; South Japan, \$16,790; total for Japan, \$56,765. *Korea*—\$25,000. *India*—North India, \$58,815; Northwest India, \$27,775; South India, \$21,800; Bombay, \$25,600; Bengal, \$13,615; Burma, \$6,600; Malaysia (\$2,000 for Borneo), \$14,300; total for Southern Asia, \$168,505. *Philippines*—\$16,500. *South America*—South America Conference, \$49,300; Western South America, \$33,670 (of which \$23,000 is for Chile and \$10,670 for the Lima Mission); total for South America, \$82,970.

The Committee then adjourned till Monday.

(Continued next week.)

Notes

— There was a large attendance of visitors and spectators at every session.

— The magnificent address on "Abraham Lincoln," by Bishop Fowler, on Thursday evening, was well attended. It was a masterly effort, as all who have heard it can testify.

— New England was efficiently represented by Bishop Mallalieu, Dr. E. M. Taylor, and Rev. W. W. Ogier, representative of the district.

— Dr. S. F. Upham was an interested participant in the work of the Committee.

— The discussions of the Committee were enlivened by many sharp passages-at-arms between the various Bishops—all conducted with the greatest good nature, however.

— The generous increase in the receipts of the Society the past year is the occasion of great gratitude, and was conducive of a spirit of optimism that led to equally generous appropriations for the work.

— Dr. W. A. Quayle, D. D., gave a magnificent lecture, Tuesday evening, before a large audience, on "Hamlet." It was highly commended by the public press.

— During the debate on disseminating missionary information, Dr. Carroll stated that a single issue of *World Wide Missions* consumes no less than seventeen tons of white paper.

— Bishop Hamilton, who has a warm place in the hearts of the New England brethren, was a close and careful observer of the proceedings, and shed light on many of the subjects considered, by brief but pertinent addresses.

— Rev. E. Comble Smith, D. D., pastor

of First Church, was untiring in his efforts for the comfort and convenience of the Committee.

— Dr. J. F. Goucher is one of the most unassuming, yet most efficient, members of the Committee. His wide knowledge of our foreign work gathered during his tour of the world in 1898, enables him to speak with authority on all questions pertaining to that work.

— Rev. H. J. Coker, who was called away by the death of his father, returned on Friday and made a strong plea for the work of the Eleventh District. His judgment was deferred to by the Committee and his figures accepted.

— The sturdy figure of General Rusling was conspicuous on the floor. He was an active participant in the deliberations of the Committee, and his remarks were always listened to with attention.

— Dr. W. H. Nelson, representing the Twelfth District—himself a fine-looking colored man—made an earnest plea for the colored work in the South. Dr. Nelson is a good speaker, and his representations were well received.

— The indefatigable editor of the *Christian Advocate*, Dr. Buckley, was greatly missed. His persistent demands to be recognized and his determination to get at the bottom facts in every case, enlivened by his personal experiences covering a relation of many years to this work, make him a valuable member of the Committee as well as an entertaining controversialist.

— Among the missionaries present were: Rev. Goodwill F. Armas, Concepcion, Chile; Rev. John W. Robinson and Mrs. Robinson, Lucknow, India; Rev. James Simester, Foochow, China; Dr. George R. Smyth, Foochow, China; Dr. Frank D. Gamewell, Peking, China; Rev. David S. Spencer, Tokyo, Japan; Rev. Julius Smith, Rangoon, Burma; Dr. George H. Jones, Seoul, Korea; Dr. George A. Stuart, Nanking, China.

— In the discussion over the Wyoming Mission, Dr. Isham created great amusement by the statement that living expenses were very high. "Hay," he said, "costs \$18 a ton, and all other food is very expensive." The ripple of laughter somewhat disconcerted the speaker, and he went on to say that the hay was for the missionary's horse used in his work.

— Wednesday evening was given over to a public mass meeting in the interest of Home Missions. The speakers were: Dr. Carroll, who represented the work of our church in Porto Rico; Dr. F. M. North, on "City Evangelization;" Dr. Nelson, "Work in the South;" and Bishop Hamilton, "Frontier Work."

— Bishop McCabe, during his argument on the question of missionary literature, was interrupted by Bishop Fowler with the remark: "The General Conference hauled you over the coals for it;" to which the genial Bishop responded: "Yes, they have hauled me over the coals for a good many things. You can't expect the General Conference to get wise in a minute"—amid great applause.

— Bishop Mallalieu is looking well. He left home to attend the five Fall Conferences, Sept. 8, and was gone about six weeks. He had a pleasant and profitable

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meeting with these Conferences. He then returned home for less than a fortnight, during which time he sent off over four hundred letters. He then went to Rock Island to attend the Bishops' meeting, then to Kansas City for the Church Extension meeting, then to Lincoln, Neb., for the meeting of the Freedmen's Aid and Southern Education Society, reaching Omaha Wednesday morning for the opening session of the General Committee. He returns to New England at the conclusion of this meeting.

— Among the representatives of the church papers were: Charles H. Fahs, *World Wide Missions*; D. D. Thompson, *Northwestern Christian Advocate*; Dr. Levi Gilbert, *Western*; Dr. I. B. Scott, *Southwestern*; Dr. C. W. Smith, *Pittsburg*; Dr. C. B. Spencer, *Central*; Dr. A. N. Fisher, *Pacific*; Dr. F. D. Bovard, *California*; Dr. A. J. Nast, *Christliche Apologete*; Dr. W. F. Anderson, *Christian Advocate*; Dr. J. F. Berry, *Epworth Herald*; Rev. F. H. Morgan, *Zion's Herald*.

— Dr. E. M. Taylor, field secretary of the Missionary Society for the New England Conference, has just finished a successful missionary campaign in the Northern New York Conference, where there are strong indications that the missionary collections will show a marked increase over last year. He afterward pushed on to Baltimore, where the pleasure was afforded of delivering the annual missionary address at the General Executive meeting of the W. F. M. S. Thence westward to Omaha, where he participated in the meeting of the General Committee. He will be home for Thanksgiving, and from that time till Conference will engage in missionary campaign work in the New England, New England Southern, and Troy Conferences, at the call of the pastors.

— The large-hearted Methodism of Omaha gave a royal Western welcome to the General Committee. Omaha is an Indian word, derived from the tradition of a bloody battle which ages ago was fought by two Indian tribes, in which, when the bodies of the slain were hurled into the river, one of the victims, not quite dead, cried, as he rose above the flood, "Omaha" ("On top"); and this has been the claim of Omaha ever since. Omaha received its first boom when President Lincoln, in 1863, designated it as the eastern terminal of the Union Pacific. As early as 1854 the first log cabin was built on the western bluffs of the Missouri, bearing the sign, "Post-office, by A. D. Jones." Mr. Jones for some time carried the mail in his hat. Methodist preaching began in 1851, but no permanent work was established till some years later. In 1860 Dr. Henry T. Davis was appointed to Omaha, and came to his appointment riding on a load of household furniture behind a yoke of oxen. Indians were then very numerous. In 1875 a strong advance was made, and from then till now the growth has been rapid. There are ten successful churches, with property worth nearly \$200,000. Under the inspiring leadership of Bishop McCabe and Presiding Elder J. W. Jennings, the indebtedness of \$72,000 at the beginning of the quadrennium has been provided for, and the Methodism of Omaha has a bright and promising outlook. First Church, where the Committee held its sessions, is the strongest of the group, with a membership of 670. Dr. E. C. Smith is pastor.

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

New Bedford District

New Bedford, Pleasant St.—An Old Folks' Day service, observed in this church on Oct. 25, was in every way a great success. A fine printed program announced the chairman of the six committees which served on the occasion, and the order of exercises, including the words of old-time hymns, and anthems, a list of the honored dead for the year—two ministers being among the number, Revs. Wm. McDonald and W. T. Worth, and eight members. The pastor, Rev. G. H. Bates, took for his theme, "A Sunlit Old Age." The discourse was appropriate and very interesting. The service called out one of the largest gatherings of elderly people ever seen in New Bedford. Some 150 bouquets were presented to the aged, and seven special ones to persons in their 90th year, and over. Among the nonagenarians were Mrs. Ricker in her 95th year, Mrs. S. A. Orman in her 94th, Mrs. Shaw and Mrs. Milliken in their 92d. The informal reception and the presentation of floral tokens by the committee of young ladies, amid the strains of "Should Auld Acquaintance be Forgotten?" was a scene long to be remembered. An offering for the "worn-out preachers" was taken at this service. To Pastor Bates belongs the unique distinction of being the originator of Old Folks' Day, which was first observed twenty-four years ago while he was pastor at Provincetown.

St. Paul's, Fall River.—Rally Day for the Sunday-school was recently observed and a fine program executed. The pastor's wife, Mrs. M. S. Kaufman, composed the hymns sung, which, set to music of popular airs, were very pleasing. Among the interesting features was the presentation of Bibles and diplomas to the graduates of the primary and junior departments. Rev. Thomas Tyrie, of First Church, made the address on the occasion. Pastor Kaufman is to give three illustrated lectures on "Touring on Three Continents," in his church, and fine success is assured from the fact that over 500 course tickets have been already sold. On Nov. 1, 8 were received on probation, 10 adults were baptized, and 21 received in full, sixteen of whom were boys from thirteen to eighteen years of age. More probationers were received, Nov. 8.

First Church, Fall River.—At the recent session of the Taunton Conference of Congregational Churches, held in Fall River, Rev. Thomas Tyrie was invited to preach the opening sermon, and he took for his theme, "The

Supreme Importance of the Spiritual Element in Worship," based on the words of the Samaritan woman in her conversation with Jesus at the well. Pastor Tyrie is delivering a fine course of Sunday evening lectures on the following subjects, the general theme being, "Ancient Stories with Modern Meanings, or Stories from the Past and Lessons for the Present." The topics are: "The Chorus of the Stars and the Responses of the Sons of God;" "A Garden Home by a Great River;" "The Talking Serpent and the Wonderful Trees;" "The Couchant Beast Waiting for his Prey;" "The First Pilgrim Father;" "A Tent on the Plain Exchanged for a Home in the City;" "A Tale of Two Cities;" "A Morning Sacrifice on Mount Moriah;" "A Young Man who Gave a Fortune for a Dinner;" "The Vision of the Golden Ladder;" "The Midnight Struggle and the Sunrise Victory;" "From a Dungeon to a Throne."

MELIOR.

VERMONT CONFERENCE

Montpelier District

Union Village.—Several weeks ago this community was bereft of its pastor in the sudden death of Rev. J. D. Beeman. By rare good fortune the presiding elder was able to secure, almost immediately, for the remainder of the year the services of Rev. I. C. Charlton, whose name and fame are well known in southern New England as having been connected with our Sailors' Bethel at Gloucester. Mr. Charlton is the father of Chaplain Charlton, U. S. N., now stationed at Cavite, P. I. He has entered with enthusiasm on the work of the charge, and already reports one young man as having given his heart to the Lord. Mrs. Beeman has not yet removed her household goods from the parsonage, but will doubtless do so soon, as she intends to make her home in Brattleboro.

Williamsville and East Dover.—Early in the fall, the regularly appointed pastor to this field, Rev. G. E. Webster, on account of the failing health of his wife and for other reasons, asked a release from his work. For a few weeks the work was unsupplied, but at the present time a supply has been secured in the person of Rev. D. L. Sawyer, who has been engaged for several years in educational work in our schools in the South. This is a large field with plenty of hard work, but possesses a loyal people.

West Berlin.—The church edifice here has been reshingled and an addition built. The total cost of all repairs and improvements has been upwards of \$300, the greater part of which has already been provided. The church be-

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lives in paying as it goes, but during the past five or six years has practically built and furnished a church. They are to be commended for their interest and devotion to the work.

Gaysville, Bethel Lympus and Bethel.—The event for the people of these parishes was the October wedding of Rev. J. Wesley Miller, who took for his bride Miss Southworth, daughter of one of our stewards at Bethel, and a young lady held in the highest esteem by the people of the place. Thus another prophecy of the presiding elder is fulfilled. The ceremony was performed at the home of the bride by Rev. E. F. Felton, a local preacher, who was her former pastor when a resident of New York. After a brief wedding trip to Montreal, the boyhood home of Mr. Miller, and to the former home of the bride in New York, the couple returned to take up their abode in the Gaysville parsonage, where they were welcomed by their people. This couple count a host of friends, for every man, woman and child in these large parishes believes in Mr. Miller and wishes him well. For the present your scribe will make no more predictions regarding marriages among the preachers. Next year something is scheduled to happen, but sufficient unto the day, etc.

Athens.—Our people here have provided \$140 for the placing of a new furnace, and the work is now being done. The pastor and the people are to be congratulated. The missionary collection has been taken and enough pledges secured to make it certain that Athens will go back into class first where she has been for many years until last year. Much depends on the pastor as to whether the people get full credit. These people are willing to do their part when they have a chance.

Wilder.—The pastor reports the work moving forward. Some conversions have been chronicled. Benevolences are so well under way that we are assured of a very decided advance over last year.

Wilmington and Jacksonville.—This fall Miss Emily Freeman presented the interests of the deaconess work and received a contribution of \$40. Work goes well. We had the pleasure of visiting "Ned" in his new home. No wonder he is happy and taking a brighter view of the world than formerly. A cheerful and attractive home for our preachers ought to add much to their usefulness.

Centennial and Preachers' Meeting at Weston.—Nov. 24 the people of Weston set apart for special services commemorative of a hundred years of labor in this section. The services opened Monday evening with a sermon by Rev. F. L. Metcalf, of Putney. Tuesday morning Rev. L. O. Sherburne, of Bellows Falls, preached, and the sacrament of the Lord's Supper followed. In the evening Dr. Thayer, of Springfield, delivered an address entitled, "A Living Methodism." For the remainder of the day the articles presented were for the most part historical. The fact was brought out that this town, like many another small charge, has made great contributions to our work. Several widely known and eminently useful preachers have been furnished. Some of them came into the work soon after it was started, others at a later time. Three Websters were in the list, and all Methodism has been benefited by the labors of Dr. T. P. Frost, who was a native of the place and converted in our church. The material is not exhausted yet, for last spring a son of Weston, Milo A. Turner, went to work in the north part of the Conference.

Wednesday was devoted to the work of the Preachers' Meeting. Fourteen preachers of the district were present and enjoyed the meeting, voting unanimously that the time was a good one. They were only sorry that they had to dispense with the presence of so many of their brothers, many of whom had excellent reasons, no doubt, for their absence. The closing sermon was preached by the presiding elder, after which a consecration service closed the exercises. The preachers passed stirring resolutions condemning the attempt of a part of the press of the State to smother discussions of the present high license farce, thus conceding to the foes of temperance all they desire.

Evangelist Whittier began a series of services with the Congregational and Methodist churches the day following the close of this meeting.

Ludlow.—Rev. X. M. Fowler has been called to Ohio on account of the sudden death of his father, who was expecting to visit in Ver-

mont this fall. Our brother will be sure of the prayers and sympathy of his brothers in the ministry.

Personal.—A characteristic, newsworthy letter is at hand from Rev. G. M. Burdick in his mission station at Korea. He is happy in the thought that he has found the place where God wants him to work, and believes he is to see great things in the coming of the kingdom to this people. Our prayers follow our brother for his success.

Rev. E. H. Bartlett, who has been living at Newfane for a year, is moving to North Adams, Mass., on account of the health of his wife. W. M. N.

EAST MAINE CONFERENCE

Rockland District

Hartland and St. Albans.—There is no special stir, but Rev. C. A. Jonhonnott is faithfully pushing the battle for a quickening of the church and an uplift of all the people. Oh! if the church would but come up on all the charges, then would the shout of victory be heard on all sides. A faithful pastor and a faithful church can advance the kingdom in any community. The Epworth League is doing something, and a very good interest is manifested in the Sunday-schools.

Athens.—Rev. J. E. Lombard is still chief man from the centre around to—well, as far as he cares to go. He finds much to encourage, and some things to depress. The academy has been favored with his principalship through the fall. The trustees desire him to continue in the position. Whether he will do so depends upon circumstances at Harmony. Athens presents a field of some promise for Methodism, but is hardly strong enough to stand alone.

Harmony.—A parsonage is in process of construction. The centennial of the town was held a few weeks since, when exercises extraordinary for such an occasion were adopted for closing the celebration, viz., the soliciting of funds for the new parsonage, and \$500 were secured. Messrs. D. H. Bartlett and E. N. Merrill, of Skowhegan, old residents of Harmony, were largely instrumental for the success of this as well as other parts of the centennial program. It would seem that the Methodists of Harmony, with their friends, are destined to make Methodism live in the town.

Camden.—No charge has had a greater number of "set-backs" on the material side than has Camden. The latest was a stroke of lightning. The damage fortunately was less than fifty dollars, and was quickly repaired. With courage equal to the best the church is pushing on. The new parsonage is paid for. The church has been newly painted and looks very fine. A friend from Brooklyn has furnished the church with Hymnals. The League is doing well. All services are well sustained. There is a sound in the air that Rev. G. M. Bailey may be called to other fields. We hope it may be nothing more than "sound."

Rockport.—All reports are excellent. Rev. H. I. Holt has made a fine impress upon his people and community, and his hold upon them is continually strengthening. All services are well attended. A deep spiritual interest is manifested. All lines of activity indicate that this pastor has soul and body, heart and intellect, muscle and mind, in his work.

Vinal Haven.—The pastor appointed by the Bishop last spring gave up the pastorate to attend school according to a previous plan, and

another has been appointed by the elder. But the two are one. Rev. R. A. Colpitts is the man. Having found that the arrangements relative to school were not as expected, and this before a supply for Vinal Haven could be obtained, and having expressed a willingness to take the work until spring, we reappointed him, much to the delight of this church. The work moves excellently. Special efforts are being made to make Sunday evening services profitable and interesting. The Young People's Society recently gave a reception to the school-teachers of the town. The Ladies' Aid Society, whose special work is the care of the parsonage and the church organ, stands ready for every good work in the lines of financial as well as social aid. The report rendered should be an inspiration to such "circles" in all the churches. We were at Vinal Haven on a stormy Sunday—the 11th of October. While viewing the surf in the afternoon in the midst of a very wet rain, we picked ripe strawberries on the shore, and found dozens of strawberries in blossom! Had we noticed the HERALD's item relative to the New Hampshire brother's belated fruit in time, we should have sent our island fruit to the editor. T. P. J.

Bucksport District

Ministerial Association.—Revival work, Conference studies, cost of travel, a small snow-storm, and possibly in a few cases too small a conception of a Methodist minister's duty to his brothers and the connectional interests, rendered the attendance on the meeting at Columbia Falls small; but we had a delightful and very profitable session. Sermons were preached by Rev. C. E. Petersen, Rev. T. J. Dimstadt, and the elder. Besides these, papers were read or addresses made by the following preachers: E. H. Boynton, J. W. Hatch, E. A. Carter, W. A. Luce, C. H. Bryant. These were some of the themes under discussion: "How can every Charge Secure a Revival?" "Is it Advisable for Every Charge to Maintain an Epworth League?" "Should Every Charge Sustain a Class-meeting?" "Ought the Sunday-school to Observe Decision Day?" "How do Methodists Differ from Other Evangelical Denominations?" The freest and most brotherly discussion followed the opening of all these topics. The elder was elected chairman, and W. A. Luce, of Calais, secretary, of the joint Association.

Some of the memorial windows had not come, so the reopening of the church was postponed till Nov. 3, when several of the ministers will rally here again, and we will report further concerning the beautiful new church.

Franklin.—Work goes well here. Rev. C. E. Petersen reports the young converts doing well. He will have Col. Cozens again for a few days in the near future. Mr. Petersen's salary is now \$100 more than when he took the charge. The people have lately brought in a fine donation also. Mrs. Petersen is collecting money and expects to put in a new stove for the parsonage soon. The pastor has as good as a deaconess on his charge in Mrs. Nellie Blaisdell.

Prospect Harbor.—A little heroic band is struggling indefatigably here. They hoped and prayed for Church Extension help, but have been told to wait. Trusting in God, they have let the contract for lathing and plastering, and will try to get stoves so that they may keep from thirty to forty Sunday-school children warm for the winter. Oh, that a score of people would send me from \$1 to \$10 at once, for a Christmas present to help this people! We



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were entertained by Capt. Overs, who is proving a great help to this people. Rev. C. E. Petersen has helped in revival services here, also Joseph Jackson, and four new members were reported on the charge.

Gouldsboro.—At the Gouldsboro point we have never found matters in better shape. Repairs are going on inside the church. The pastor is nearly paid in full, and the collection for the elder was the best of any trip yet. We tarried with Mr. George Perry, in whose home we found a copy of the Methodist Discipline, published by T. Mason & G. Lane in 1840, also a copy of Bunyan's Pilgrim's Progress, published in Hartford, Conn., in 1847, by S. Andrus & Son. We found Mother Soule (91 years old) about as chipper as ever. She told us how she taught school sixteen years, and said: "I should have taught longer, but a certain young man came along and made a suggestion to me, and I left off keeping school and went to keeping house." She has always had ZION'S HERALD, and said: "William [her son] will probably keep it up after me."

Sullivan.—We thought to have two nights at home, but Rev. O. G. Barnard prevailed upon us to tarry at East Sullivan and preach one evening. We have not sorrowed to leave a place more for a long time. It was very manifest that from seven to twelve souls at least were on the point of starting for Christ. One rose for prayers. Mr. Barnard is a tireless worker, and has good sense in all lines of church work. Colonel Cozens returns to West Sullivan, Nov. 8, for ten days. By far the largest congregation was assembled at East Sullivan that we have met there yet. Rev. S. A. Bender has been in Sullivan lately and made a fine impression. That is good. There are a host of young people there, and Bucksport ought to have some of them.

Exhortation.—Zion's Herald.—Brothers, we have exhorted you, but bear with us once more. Make an earnest endeavor to increase your list of ZION'S HERALDS while the special offer is on. The more people we have who read our periodicals regularly, the easier our work will go, and every subscriber to ZION'S HERALD helps a little towards the fund of the necessitous preachers of the six New England Conferences.

Once More.—Bishop Vincent will come to hold our Annual Conference, April 6. This is early. There will be need of most energetic and systematic pushing of our work every week from this to the finish, if we are to render accounts worthy of our God and calling. May He lead us!

FRANK LESLIE.

Bangor District

Mattawamkeag.—Mrs. Barker seems somewhat hopefully improved in health, though still confined to the house. The long illness is being borne with a constant cheerfulness which is a perpetual testimony to the grace that saves. What a weary old world this would be without the shining of His face and the light of His eyes.

Danforth.—The elder always enjoys a three or four days' stay here. Three out-appointments—"Weston," "Trout Brook Ridge," and "Butterfield's"—receive a visit. The good brother who entertained the elder at the "Ridge" came in from service laughing. "Got a joke on myself in this collection. Before service I took a dollar to put in the collection, but when the money was counted, I found it a five!" Some men would have been pleased to find the joke the other way. The rain "prevented" us in both the ancient and modern sense, at Butterfield's, and no service was held. Sunday was one of Maine's most beautiful October days. Large congregations—a busy but good day.

Howland and Montague.—The annual payment of \$50 has been made on the parsonage. Twenty dollars have been paid on the new organ. The Sunday-school has supplies paid for till the end of the year.

Lincoln.—A very tender spirit pervaded the excellent congregation that faced the elder on a recent Sunday. A feeling of great sadness still

fills the hearts of the people because of the loss their pastor, Rev. S. K. Lidstone. An excellent opportunity awaits the right man to take up the work and carry it forward. The Ladies' Society is caring for the parsonage debt, and will soon have a nice property free of debt. If the workmen are buried, God still cares.

BRIGGS.

NEW ENGLAND CONFERENCE

Springfield District

Ministers' Retreat.—On Wednesday, Nov. 4, fully forty members of the New England Conference, and one member of the New England Southern Conference, met in the chapel of Wesley Church, Springfield, for a ministers' retreat. Before the day was over, however, all present recognized that the designation was a misnomer, for the day did not mark a "retreat," but a decided advance, in things spiritual. The presiding elder, Rev. W. G. Richardson, and the pastor, Dr. Charles F. Rice, acted as hosts, providing, with the assistance of the ladies of the church, a bountiful dinner and supper for all. Printed programs had been sent out in advance, and the brethren came expectant and ready to discuss the subjects announced. Mr. Richardson presided in a very happy manner.

The morning hour was devoted to the general subject, "Fitted for Service." Dr. Rice spoke in his characteristically modest and brotherly manner on "The Minister's Peculiar Temptations," suggesting professionalism, forgetfulness of one's spiritual needs, a peculiar type of worldliness, self-conceit, self-indulgence, excessive love of praise, dishonesty in overstating truth for the sake of emphasis, morbid sensitiveness, dogmatism, and indiscretion in pastoral calls, as the pitfalls into which ministers are likely to fall. Few of our brethren could have presented this subject without leaving a sting, but Dr. Rice did; and all felt that while we live on the same street, Temptation, yet we have in the speaker a brother to whom we could go for counsel in a time of peculiar temptation.

Rev. Charles E. Davis, of Westfield, followed, speaking of "The Minister's Consecration to his Work." By the use of St. Paul's illustration of the runner, he pointed out the chief characteristics of consecration, and urged every minister to keep close to the white line marking the Christian racer's course.

Rev. T. C. Cleveland, of Athol, presented a carefully-prepared paper upon "The Minister's Spiritual Life," in which he referred to the various types of spirituality that the minister meets—the emotional, found in the convention enthusiast; the mystical, finding expression in dreams and visions; the devotional, which abounds in prayers and testimonies, but does not result in a life of service. These he characterized as ephemeral types of Christianity, and he urged that the minister's spirituality should be expressed by a Christlike life—a life of purity, love and obedience.

After discussion lunch was served in the social room.

The afternoon was devoted to a "Study of Methods in Winning Souls." Rev. D. B. Aldrich, of Feeding Hills, opened the subject with a luminous paper on winning souls "In the Homes of the People." Drawing largely from his personal experience, he showed how old people as well as young may be reached and saved by personal work in the homes, who might never be brought to Christ by preaching alone. "The road from the pulpit to the heart," he said, "is a long one; but the road from the home to the heart is a short one—it is a cross road."

Winning souls "At the Regular Church Services" was discussed by Rev. H. L. Wriston, in a very comprehensive and satisfactory manner. Going through the routine of church services, he showed, with careful discrimination, the value of each as a soul-saving agency, placing great emphasis upon the Sunday-school and the Sunday evening service as affording the best opportunities for this work. To secure the largest result, however, certain of the regular services must be made irregular and unusual, i. e., they must be evangelistic in type.

Prof. John M. Barker, of Boston University, presented the third and last sub-topic of the



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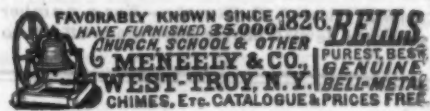
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afternoon—winning souls "In the Pastor's Study." Drawing from his own experience as a pastor and Christian worker, he gave a most thrilling and inspiring, and at the same time modest, presentation of the subject. He spoke of his own method of getting some young person to take tea at the parsonage; finding a point of contact, the conversation at length turned upon the matter of a personal surrender to Christ. He referred to the remarkable success of Rev. John Mansfield, of this Conference, and that of Dr. J. W. Bashford as personal workers, and declared confidently that any pastor can double his church membership in five years if he will pursue the plan he outlined.

After supper Prof. Barker gave a luminous and suggestive address on "The Social Mission of the Church," in which he urged all ministers to take the place of leadership in social questions. The hour has come, he said, when we cannot content ourselves with saving individuals—we must save the masses. To accomplish this we must teach the people the law of

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social service, we must develop a public conscience, and we must co-ordinate the social forces of the community in which each lives. The address should have been heard by every Christian worker in the city, but, owing to some misunderstanding, the evening audience was small.

The "retreat" was a decided success, and all who enjoyed it went home feeling that they knew better how to win souls for Christ, and, doubtless, with a firm determination to do more effective work as Christian ministers and workers.

F. M. E.

Boston District

Tremont St., Boston.—Dr. E. A. Blake selected as his topic Sunday evening the query, "After the Census—What?" and made an earnest plea for establishing a Church Federation Society in Boston. "The day of controversy on theological lines," he said, "is past, and the Church Federation Society will admit Catholic, Protestant and Hebrew to its membership. Such an organization will make us powerful in effecting moral reform, will render us fraternal, and enable us to concentrate our energies in fighting social and other evils."

Lynn District

Lynn, First Church.—The pastor, Rev. R. L. Greene, D. D., at a recent communion service, received 10 fine young people from probation into full membership.

Chelsea, Walnut St. Church.—For a number of years the Jewish people have made efforts to

purchase the First Methodist Episcopal Church property, located on the corner of Walnut and Fourth Streets. It is situated in the centre of the district where they are concentrated in the largest numbers. Contemporaneous with their influx the Gentile population has vacated, and moved either to other cities or to the growing section of Chelsea known as Prattville. The Jews now own a considerable part of the real estate near the church. Each of the three congregations that have taken charters for synagogues first undertook to secure our property. Failing in this, they have built two synagogues, one on Winnisimmet Street and another on Everett Avenue, while a third is building on the corner of Walnut and Fifth Sts. The fourth congregation, known as the Congregation Agudes Hachim, was organized under the leadership and inspiration of a young man who studied for years in Europe to become a Jewish rabbi. He came directly to the church authorities with an offer of \$12,000 for the church and parsonage property. The second and third quarterly conference was called Oct. 21, with Presiding Elder Leonard in the chair, at which time the offer was presented. The quarterly conference authorized the board of trustees to sell the property for \$12,500. A committee from the board, consisting of Mr. George Matthews, president Mr. Elmer E. Tucker, secretary, and Mr. W. H. Hinckley, treasurer, was appointed to confer with the committee from the Jewish Congregation. The Jews accepted the price set by the quarterly conference, and the two representa-

tive committees drew up an agreement for purchase. At an adjourned meeting of the quarterly conference, held Thursday evening, Nov. 12, the work of the board of trustees was approved by a unanimous vote. The following day the copies of agreement were signed by the two committees, and the first payment of \$500 was made. The agreement provides that an additional payment of \$500 be made in three months; that \$1,000 be paid in six months; and that the balance be paid on or before the 27th of August, 1904, at which time the deed shall be given and formal possession of the property relinquished. When it is understood that the valuation of property in this vicinity is 60 per cent. of the taxable rate, and that valuations are constantly declining with the continued exodus of the Gentile population, the wisdom of the sale will not be questioned. The location of a new church home for this society, which is the oldest religious organization in the city of Chelsea, is a matter to be determined by the ordinary process as prescribed in the Discipline. Rev. W. W. Shenk is pastor.

Worcester and Vicinity

Grace Church had the privilege and honor of entertaining the Preachers' Meeting in its regular monthly session on Monday, Nov. 9. Dr. Perrin was present and conducted the devotions. After the prayer Guy Irving Waltz, the gospel singer, who has been assisting in special meetings at Park Avenue and Laurel Street churches, sang a solo. A paper entitled,



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"The Pharisee—An Appreciation," was read by Rev. Walter Healy. It provoked considerable discussion, much of which turned on the definition of the word "hypocrite" as applied to New Testament Pharisees. Dr. Dick gave a few pages out of his private experiences in his address on "The Working Church." What he said was exceedingly helpful because it in some measure revealed the methods of a successful pastor. At noon the ladies of the church entertained the preachers at luncheon at Longley's restaurant, for which they were given a vote of appreciation. The afternoon was devoted to a discussion of the topic, "The Presiding Elder in Methodist Economy," which was opened by Dr. Knowles in the absence of Dr. Newhall, to whom the paper had been assigned. The next meeting will be at Coral St. Church, Monday, Dec. 14.

Laurel St.—This church is passing through a time of spiritual reconstruction and refreshing. Special meetings were held for seven weeks ending Nov. 6, during which thorough work was done within the membership. Evangelist Deveneau, who did the preaching for three weeks, is Scriptural and rational in his presentation of Christian truth, and made a lasting impression upon the people. Guy Irving Waltz, the gospel singer, had charge of the music one week with Mr. Deveneau, and also assisted during the last week, in which the preaching was by the pastor, Rev. A. S. Gregg. Mr. Waltz is a competent director and effective soloist. At this writing he is assisting in the Y. M. C. A. week-of-prayer meetings. On Nov. 8 the new Epworth League officers were installed at 6 o'clock, and at 7 o'clock occurred the fifth anniversary of the Junior League.

Whittinsville.—Rev. Wesley Wiggin and family are enjoying the comforts of the new parsonage, which has been completed without an indebtedness. The new manse was opened for public inspection, Wednesday afternoon, Oct. 23, and was visited by over 300 members and friends of the church. In the evening a jubilee service in honor of the occasion was held in the vestry, which consisted of a musical and literary program, with remarks by Rev. E. S. Best. The jubilee was in charge of A. J. Johnston. On the first floor of the new parsonage there may be found the pantry, kitchen, dining-room, sitting-room, parlor and reception hall. There are five rooms on the second floor, besides bath-room, and on the third floor there are two finished rooms and a large open attic for storage purposes. The building is lighted with electricity throughout and heated with hot air.

Webster.—On Sunday, Nov. 1, the pastor, Rev. H. H. Paine, received 7 into church by letter and baptized one adult. The social meetings are growing in interest. The parsonage has been painted and improved by the addition of a piazza across the front and side. On Nov. 4, Miss Imogene Burnham Cowie, only daughter of Mr. and Mrs. John Wesley Cowie, was united in marriage with Mr. Claude Clifton Leitner, of Marion, South Carolina, the ceremony being performed in church by the pastor. The bride is a popular young lady of Webster. She was brought up in the Sunday-school, and is a graduate in last year's class of the Boston Normal Art School. At the recent meeting called for the purpose Mr. Cyrus Spaulding was elected delegate from the Webster church to the lay electoral conference. A. S. G.

MAINE CONFERENCE

Portland District

Sanford.—Evangelist Gale has just closed a series of meetings with the Baptist Church, which proved a blessing to our church as well. Special revival meetings are now in progress at the Methodist Church, which are increasing in interest. Rev. A. Hamilton, the pastor, is looking after the welfare of his church and the general good of the public. He has recently secured nine new subscribers for ZION'S HERALD. Since he came to this charge a year and a half ago he has increased the subscription list from 6 to 29. This is an average of a little more than one subscriber for ZION'S HERALD to every three members of his church.

Brethren, look over your list and see if you are making a record like this. Now is the time to push the canvass, while the "fifteen months' offer" holds out. Back numbers will be furnished without doubt. In addition to

the many rich things we get every week, do not forget that the May and June issues of 1904 will contain the proceedings of the General Conference.

Ogunquit.—Here we found a revival in full force under the leadership of Evangelist B. M. Smith, of Ansonia, Conn., the two churches—Christian Baptist and Methodist—having united in these services. At the close of the second week about twelve young people had decided to be Christians. The last quarter has been made memorable by the advent of a beautiful boy into the home of Rev. and Mrs. G. D. Stanley. We doff our hat in honor of the new comer. Since our last visit \$95 have been raised to pay for a fine cabinet organ, and a partial payment has been made on the church debt. This is the fifth year of the present pastorate, and things were never more hopeful than now.

Cornish.—We were greeted with a fine evening congregation. The chorus choir renders excellent singing. The social meetings are large and spiritual. The revival services usually held in the early fall are postponed until later in the season, on account of sickness. As we were leaving the place the pastor, Rev. C. H. Young, mounted his automobile, and with his wife and son—a young man—started for a one-hundred-mile trip, which was easily accomplished without a hitch. Success to the Methodist preacher who has skill to construct his own machine and run it in the interest of his work!

Maryland Ridge.—The people are so centered over this large area that the Sunday services are about all that can be profitably held at the church, but these are well attended, and a good interest has been manifested all the year. On account of the illness of Mrs. Bragg, the pastor's wife, no revival services have been held up to the present time. The finances are well in hand, and the benevolences of the church are being cared for.

Westbrook.—Things are moving quietly under the steady hand of the pastor, Rev. C. F. Parsons. In him the temperance cause finds a strong friend and a true and fearless advocate. He constituted one of the party whom Sheriff Pennell of Cumberland County accompanied on a midnight tour of inspection through the slums of Portland, where this official claims to be enforcing the law and closing up these low dives, while he allows twenty-seven men who have money and political influence to continue the illegal traffic in the better parts of the city and thus furnish material for the continuation of the slum element; reminding one of the fable of the man who was trying to purify the stream flowing from a fountain, when some one suggested that if he would drive the swine out of the spring just above, the stream would purify itself. B. C. W.

W. F. M. S.—The annual meeting of the Portland District W. F. M. S. was held in the Methodist Episcopal Church at Saco, Nov. 4. The meeting opened at 10 A. M. with a devotional service led by Mrs. B. C. Wentworth, of Old Orchard. Mrs. Deering, president of the local society, gave the address of welcome. The remainder of the forenoon was devoted to business. The afternoon session opened at 2 P. M. with a devotional service led by Rev. D. F. Faulkner. Mrs. Laura Wheeler Moore, of Bassett, India, gave the address, telling the ladies of her work and urging them to renewed efforts. Mrs. Linnell, of Saco, beautifully rendered two solos. A good offering was received, and all felt that the meeting was a successful one on all lines of missionary enterprise.

SECRETARY.

CHURCH REGISTER

HERALD CALENDAR

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POST OFFICE ADDRESS

Rev. E. T. Curnick, DeLand, Florida.

WESLEYAN UNIVERSITY GLEE CLUB (30 members) will give a concert in St. Mark's Church, Brookline, on Tuesday evening, Nov. 24, at 7.45. This club has the reputation of being the finest in the country, and the Methodists of Boston will be glad of an opportunity to hear them.

THANKSGIVING FOR ITALIANS.—We wish to call the attention of Christian people who are intending to help the poor on Thanksgiving Day to the needy Italians of this city. We must provide Thanksgiving dinners for about 50 families and at least 150 children. These families and children do not have the help of the many benevolent institutions of Boston, both because there is some prejudice against them and because some of them are ignorant of the ways of obtaining help when they are in real need. Furthermore, these families and children have not been accustomed to the idea of setting one day of the year apart for Thanksgiving. The help given to them on this occasion will be both a temporary relief and a means of making them participate in the general expression of gratitude to the Almighty. Families will have dinners sent to their homes on Thanksgiving eve. Children will be gathered at our Mission Hall and a dinner will be served to them at the close of a brief service. We need donations of fruit, vegetables, fowls, etc., and also a small amount of money for the children's dinner. About \$25 will enable us to provide for the 150 children. Donations should be sent to

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Marriages

FULLER—READE.—At North Weare, N. H., at the home of the bride's parents, Oct. 26, by Rev. A. W. Frye, George Irvin Fuller and Blanch Menetta Reade.

GUNN—READE.—At North Weare, N. H., at the home of the bride's parents, Oct. 26, by Rev. A. W. Frye, William E. Gunn, of Framingham, Mass., and Annie May Reade.

GILCREAST—MOULTON.—At the Methodist Episcopal parsonage at Henniker, N. H., Nov. 7, by Rev. A. W. Frye, Frank L. Gilcrest and Elizabeth E. Moulton, both of Hillsboro, N. H.

MORSE—GARTHUST.—In Cushing, Me., Nov. 17, by Rev. C. F. Butterfield, of Friendship, Wither J. Morse and Sarah L. Garthust, both of Cushing.

COLES—FOX.—At People's Temple parsonage, Boston, Nov. 10, by Rev. Charles A. Crane, George Joseph Coles and Gertrude Morse Fox.

MITCHELL—BOWLEY.—In Oldtown, Me., Oct. 20, by Rev. N. B. Cook, Claude S. Mitchell, of Alton, and Ida M. Bowley, of Oldtown.

LITTLE—TUELL.—At the home of Mrs. Joseph R. Tuell, South St., Calais, Me., Oct. 23, by Rev. Willis A. Luce, Dr. Stillman D. Little, of Caribou, Me., and Avis P. Tuell, of Calais.

ALPHA CHAPTER.—The regular monthly reunion of Alpha Chapter of the School of Theology of Boston University will be held at the Crawford House, Boston, Monday, Nov. 23, at 12.30 p. m. Dinner will be served on the European plan in private dining-room, second flight from Brattle Street entrance. The paper will be presented by Rev. John F. Brant, of the Massachusetts Anti-Saloon League, on "The Recent Battle for Civic Righteousness in Buffalo, New York." All graduates or former students in the School of Theology are invited.

A. M. OSGOOD, Secretary,
A. P. SHARP, President.

W. H. M. S.—The Annual Report of the Woman's Home Missionary Society of the New England Conference, 1902-1903, is now ready, and may be obtained at Headquarters, Room 40, 38 Bromfield St., Boston, Mass.

BOSTON METHODIST PREACHERS' MEETING.—Rev. W. I. Shattuck, of Easthampton, will deliver an address on "The Boy Problem," Monday, Nov. 23.

CHRISTMAS TABBY BOOK

Lady Gray's story of her picked-up family. Teaches kindness to cats and the care of them. Illus. by Miss Doray. Artistic cover with Christmas greeting. Mild red, 30c. M. GIFFORD Pub., 79 B. H. Ave., Mattapan, Boston, Mass.

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OBITUARIES

My loved are dead! Grief dulls the power of song,
And brings forth groans to fright the happy throng
That waits to hear God's highest praise today.
So must I hush while others sing! But nay!
Though low my note, it may be clear and strong
To swell the chorus as it sweeps along.
I thank Thee, then, O Lord, that, spite of wrong
(Although I must remember day by day
My loved are dead!
And I am left the battle to prolong),
My life hath duty still among the throng
Of living. Else for me the dreary way
Would darker be; the Christian's power to pray
Beduiled as grief hath dulled the power of song.
My loved are dead!

Hope lives for me! Although my loved are dead,
Deep in my heart of hearts, which lately bled,
I feel it stir. The tingling lifeblood starts
Through every vein, and to each sense imparts
A reawakened power. Upon my head,
Once low with darkest grief, at last is shed
A radiance so bright its rays seem sped
From heaven direct. Within my heart of hearts
Hope lives for me!
Some day I'll follow where my loved have led,
Though long the path my aching feet must tread;
Some day we'll meet where anguish never smarted.
Then sing, O sing, before this day departs!
I thank Thee, Lord, that though my loved are dead,
Hope lives for me!

— MARGARET PRICE, in *Christian Advocate*.

Baker. — Mrs. Martha Matilda Baker, wife of Capt. L. D. Baker, of Wellfleet, Mass., was born in the town of Wellfleet, Cape Cod, Jan. 6, 1845, and died at her summer home at Wellfleet, Aug. 10, 1903.

She was one of five children born to Capt. Thomas Hopkins and Hope Hamblen. On her father's side she was a direct descendant from Stephen Hopkins, who came to this country in the "Mayflower." All her ancestors evinced a robust, sturdy nature and character. The characteristics of her forefathers that were developed in them by continual contact with the sea and battling with the elements of nature, wonderfully culminated in her, being shown in her quiet, unassuming manner, her keen perception, her wonderful grasp of every situation, and her strong, peaceful trust in God.

On Jan. 20, 1858, when in her fourteenth year, she gave her heart to the Lord in a complete surrender, and the joy of forgiveness filled her soul. Rev. Albert Gould was her day-school teacher, and it was through his instrumentality that she and several other young people were brought to this decision. She joined the Methodist Episcopal Church in Wellfleet, in May, 1859, when Rev. E. H. Hatfield was pastor. Five years later, on the old camp-ground at Eastham, she entered into the blessing of sanctification, which was to her a great source of joy all her after life and a sweet comfort in death.

On Dec. 19, 1861, she was married to Lorenzo D. Baker by Rev. Charles N. Smith, of the Hanover St. Church, Boston. It is readily seen that she was well prepared to be a worthy helpmate to him who was to take such a prominent place in the business of the world's enterprises and whose influence was to cross land and sea, and she has proved herself to be a worthy wife

of a worthy husband. God crowned this union by the gift of four loving children — three sons and one daughter.

During the last twenty years Mrs. Baker has spent more or less of her time in the Island of Jamaica with her husband, that she might be near to comfort and help him in his arduous duties. It was there, also, that she manifested her love for Jesus and humanity in her quiet and unostentatious gifts to the poor. So great was her influence with them, that her very presence seemed to accomplish more than her beneficence; and it is not esteeming her too highly to say that the success attained by her husband in his business may be attributed largely to her.

During the last fifteen years she has been in failing health and has been shut in from the active work of the church. She was able with great care to attend the gatherings at Yarmouth Camp-ground, and this was always a source of great comfort to her. But after all that might be said and said worthily of Mrs. Baker and her beautiful character, the chief glory of her life



MRS. MARTHA M. BAKER

was her home. Above all things else she was pre-eminently a home-maker — that was her chief sphere; there she was loved, honored and appreciated. She was the veritable wife which King Lemuel's mother portrays in the last chapter of Proverbs. To this home came the storm-tossed mariner-husband after long and wearying voyages ever to find a sweet haven of rest and comfort into which the distracting cares of life must not come. And it was here that the children ever found that their cares and burdens were soon lightened under her sweet smile and kiss. This mother was constantly the centre and light of the home. She has gone out from it, and her dear ones sit in the shadows and mourn their loss; but she is not dead — such a life can never die. While the husband mourns the loss of a loving and devoted wife, and the four children miss the kind ministrations of one of the best of mothers, yet her memory is sweet and precious to these wounded hearts.

The funeral was largely attended, her pastor, Rev. J. A. Wood, being assisted by Dean Buell, of Boston University, and Dr. Everett D. Burr, of the first Baptist Church of Newton, and the affectionate parting evinced the strong hold this woman of a pure and stainless life had upon her friends. "Blessed are the dead which die in the Lord." J. A. WOOD.

Perry. — Mrs. Louisa E. Perry was born, Dec. 10, 1861, and died in Taunton, Mass., Oct. 26, 1903.

In her early teens she was converted and united with the Methodist Episcopal Church in Dighton, Mass. On Dec. 21, 1882, she became the wife of Henry M. Perry. They made their home in Taunton, where Mrs. Perry became a member of the First Church. Three children have come to bless the home, the older graduating from the high school last June, the other two being yet in school.

Greatly to the surprise and grief of the community, Mrs. Perry became suddenly and seriously ill while assisting to prepare for the en-

tertainment, in October, of the New Bedford District Epworth League Convention. She was a very patient sufferer until Oct. 25, when release came. She was a member of the choir, teacher in the Sunday-school, leader in the W. F. M. S., and officer in the Epworth League. In home, church and community she lived a beautiful Christian life. Tenderly loved by a large circle of friends, active, willing and useful, she will be greatly missed. She had no fear. Her end was peace. The funeral in the First Church was very largely attended.

C. HARLEY SMITH.

Harvey. — Mrs. Susan M. Smith Harvey died, Oct. 27, 1903, at the home of her son, Joseph F. Smith, of East Thompson, Conn., aged 84 years and 9 months.

Mrs. Harvey was a lifelong member of the Methodist Episcopal Church, a faithful and consistent Christian. She was the daughter of Oliver and Sally Baker, of Pomfret, Conn., to whom were born fourteen children. Of these, two brothers survive — John A., of Abington, Conn., and S. H., of Elliott's, Conn.

Mrs. Harvey was first married, in 1836, to Elias K. Smith. Mr. Smith died in 1885. Three years later she married George M. Harvey. Mr. Harvey died in January, 1901. Four of her five children are left to cherish her memory: Hiram E. and Edwin W. Smith, of Providence, R. I.; Joseph F. Smith, of East Thompson, Conn.; and Mrs. Esther Tucker, of Willimantic, Conn.

When a girl of fifteen Mrs. Harvey united with the Methodist Episcopal Church. For nearly seventy years, sometimes under trying and adverse circumstances, she lived a devoted Christian life. Her memory will ever be an inspiration to her children and those who knew her best, to seek the guidance of the Christ whose spirit ruled her life so long.

O. M. C.

Hager. — Benjamin Stowe Hager was born in Boxboro, Mass., Feb. 23, 1826, and died in the same place, April 5, 1903.

He attended Wilbraham Academy, and in 1852 married Elizabeth Blanchard of Boxboro. They began life together on the same farm where, but a few months ago, they celebrated their golden wedding. When fifteen years of age Mr. Hager united with the Methodist Episcopal Church and later became connected with the Congregational Church in this place. For over fifty years he was a subscriber to ZION'S HERALD, and derived much pleasure from its perusal. In 1856 the church made him a life member of the American Missionary Association.

Although devoted to the church with which he was connected, he was non-sectarian and broad-minded in his views of life. All town affairs also claimed his attention, and any good cause was sure of his support. He was selectman and treasurer for several years, performing these duties with the same diligence and conscientiousness that characterized his church work; but the quality which most endeared him to his friends, and what impressed every one who had any business dealings with him, was his genial goodness. Never knowingly harming or defrauding any one, helping the needy, more lenient with others' faults than with his own, never hasty in conclusions, and so correct in speech that no one ever heard even a hasty exclamation pass his lips — surely his children can say: "His example is our inheritance."

Mr. Hager leaves a widow and one daughter on the old homestead; the oldest son also lives in town, two sons in Clinton, and the youngest son in Somerville.

Rev. W. C. Martyn officiated at the funeral. The choir sang, "Nearer, My God, to Thee," "Gathering Home," and "How Gentle God's Commands," the last a particular favorite of Mr. Hager. He was buried in the old cemetery on the hill beside some of his children, who died in infancy. His grave was covered with beautiful flowers, the loving tribute of those who will not soon forget his pure and upright life.

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The "Methodist Review" and Its Recent Progress

The November-December issue of our bi-monthly *Review* presents a varied and attractive table of contents. This number completes the volume of 1925 pages for 1903, and will be sent free to all new subscribers for 1904. Under the title of "The Ideal American" Dr. F. M. Bristol draws, with fine analysis and glowing eulogy, the portrait of William McKinley, with whom his relation as pastor of the White House gave him intimate friendship. Bishop Warren furnishes a characteristic and uplifting article on "Realms of Power." Professor Rishell writes of "The Place of Christ in the Gospel," showing that the early Christian disciples regarded Christ as truly God; that the whole New Testament assumes and is based on the conviction that Jesus is very God; and that Christ does not belong to the Gospel as part of it, but is the personal embodiment and realization of the Gospel. Professor Mason, of Ohio Wesleyan University, gives an organist's estimate of the value and use of "The Pipe Organ in Church Worship." "John Wesley's Thought Development" is traced by Miss Helen Foss, M. A., daughter of Bishop Foss. Rev. Byron Palmer contributes a devout and beautiful meditation on "The Atoning Christ." Dr. James Mudge, under the title of "The Soldier Saint," sketches most impressively the extraordinary character and life of that militant saint and rare master of both savage and civilized men, Chinese Gordon. With the undying enthusiasm and rich experience of a veteran instructor Prof. A. B. Hyde tells how "The Teacher's Calling" looks to him from his present vantage-point of knowledge. C. C. Starbuck, who is in some respects an authority, raises and answers the question, "Are We Anglo-Saxons?" Dr. Kelley's editorial discussions are on "The Call for Aggressive Evangelism" and "Automatic Evangelism." The usual amount of interesting and valuable matter is found in the editorial departments, in "The Itinerants' Club," "Archaeology and Biblical Research," "Foreign Outlook," "Summary of Reviews and Magazines," and "Book Notices."

The recent progress of the *Methodist Review* may be seen by contrasting two official statements publicly made at different dates by the publishers of the *Review*. Seven years ago the report of the New York Book Agents to the General Conference of 1896 said: "We have ceased to expect any revenue from the *Methodist Review*. It has always been published at a loss." This year, at the annual meeting of the Book Committee, the official report of the publishers of the *Review* contained the following very different announcement:

"The *Methodist Review*, which hitherto has shown a loss each year, now turns in a profit." This statement is official, authoritative, indisputable. Commenting on this encouraging progress, the Book Committee said: "Such an achievement in the life of a review is exceptional and worthy of note. . . . We congratulate the church upon the *Review*. In circulation it excels any other like publication in the country. The character and variety of its articles and departments should secure the patronage of all our effective ministers and many of our laymen. The *Review* will bring entertainment, instruction, breadth of view, heart and head culture to the reader. Its loyalty to the doctrines of the church and to the teachings of an aggressive evangelical Christianity will steady the faith of ministers and members in these days of loose and 'liberal' thinking. Its special adaptation to the needs of our young ministers should be emphasized by judicious advertising."

In harmony with this declaration from the Book Committee is the following expression of opinion recently volunteered by a venerated non-Methodist scholar, a professor in a college of another denomination:

"The September-October *Review* impressed me strongly with its varied excellences. . . . I had become just a little disheartened with the present prospect of evangelical Christianity, though I can never despair of the ultimate results in the final redemption of the world by our Lord Jesus. But the whole tone and temper of the *Review* refreshed my spirit and encouraged my faith in the present advancement of

saving Truth. . . . Would that the *Methodist Review*, representing as it does the truth of God powerfully expressed, might be sent out into the world more widely to counteract the flood of unbelief which threatens us and to confirm the faith of the fearful! Would that the *Methodist Review* could reach every young clergyman in our land! He would feel better and have greater courage for his work every time he rose from its perusal."

The September number of the *Review*, which evoked the above tribute, contained important articles on such subjects as "Scientific Proofs for Immortality," "Diseases of Modern Biblical Criticism," "The Theistic Argument from Mathematical Order," "The English Wesleyanism of Today," "Reason and Faith in Religion," "The Final Factor in Social Progress," and "Dreams that Come True." High-water mark in the circulation of the *Review* has been reached in 1903. Now is the time to subscribe for 1904.

Suggestive Sermonic Topics

REV. A. A. WRIGHT, D. D., pastor of Haverhill St. Church, Lawrence, is a remarkable preacher in the best and strongest use of that term. Few men are so accurate as exegetes and find so much in the Scriptures. His preaching both exalts and impresses Bible truth. As an illustration of what he finds in the New Testament in its revelation of Jesus Christ, and for its suggestive value to others, we publish the subjects of sermons which he has delivered and is now delivering:

"Jesus and the Smoking Flax," "Jesus, the Parable of Parables," "Jesus and the Humanities," "Jesus and the Middle Path," "Jesus and Truth in the Inward Parts," "Jesus and the Tyranny of Things," "Jesus and the Golden Rule," "Jesus, the Servant," "Jesus and His Compassions," "Jesus and His Sociability," "Jesus and Heredity," "Jesus and His Motive in Creation," "Jesus, the Way, the Truth, and the Life," "Jesus in Retirement," "Jesus, the Everlasting Father," "Jesus and His Motive in Redemption," "Jesus in the Bosom of the Father," "Jesus and His Enemies," "Jesus in the Evolution of His Moral Character as Affected by Environment," "Jesus Discouraged," "Jesus in the Openness of Love's Vision," "Jesus and the Essential Bible," "Jesus and the Changing Attitude of Orthodoxy toward the Scriptures," "Jesus and the Face of God," "Jesus and the Transference of Life," "Jesus and the Interpretation of Life," "Jesus and the Reformation of Life," "Jesus and the Elevation of Life," "Jesus and the Consummation of Life," "Jesus and His View of Human Judgment," "Jesus and His View of His Next Coming," "Jesus and His View of the Intermediate State," "Jesus and His View of the Resurrection," "Jesus and His View of the Day of Judgment," "Jesus and His View of Heaven," "Jesus and His View of Hell," "Jesus and His Answer to the Question, 'Shall We Accept the Universe?'" "Jesus and His Discoveries in Simon Peter," "Jesus in Temptation," "Jesus, the Sinless Mortal," "Jesus, the Model Character," "Jesus in the Sunrise of Eternity."

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Boston Methodist Social Union

The November meeting of the Union was held in Lorimer Hall on Monday evening. It was "Governors' Night," the topic of the evening being, "Christian Citizenship." The guests of the Union were Governor S. R. Van Sant, of Minnesota, Governor L. F. C. Garvin, of Rhode Island, Lieut.-Governor Curtis Guild, Jr., of Massachusetts, and ex-Governor G. S. Boutwell, of Massachusetts. A reception was held in Gilbert Hall previous to the banquet. At the supper grace was invoked by Rev. Raymond P. Walker, of East Dedham.

After the banquet prayer was offered by Rev. L. J. Birney, of Hyde Park. President Washburn, who was characteristically happy and pertinent in his introductions, said there were a larger number of Methodists in gubernatorial chairs than of any other denomination. The following letter from ex-Governor William Claflin, dated at "The Old Elms," Newtonville, was read by Mr. Washburn, and received cordial response:

"Your note of the 29th ult. inviting me to the Methodist Social Union on the 18th was duly received. As you premised, my physical condition forbids my attendance at the pleasant gathering, so welcome to me for many years. The organization of the Union was of much importance to Methodism here, and it has been followed with great benefit in other communities. It has my best wishes for the future. Please give my most cordial greeting to his honor, Lieut.-Governor Guild. I have watched him from a youth with great pleasure, as he was my neighbor. He will represent the State with dignity and ability whenever called upon for public services in her behalf. With kind remembrance to all the members of the Union, and fraternal greetings."

In introducing Lieut.-Governor Guild President Washburn greeted him as the citizen-soldier, the soldier-statesman. He said:

"My duty tonight is as simple as it is pleasant. It is my good fortune to be permitted to extend to you and to your distinguished guests the greetings of the commonwealth and to bring to you the personal word of fellowship and good-will of our honored Governor, John L. Bates. I need not assure you that absence from the commonwealth alone compels him to present his greetings by deputy. In these days, when good men at last are roused to grapple with civic corruption, there can be no more profitable subject of discussion than the elevation of our standards of civic virtue, and if I may say one word in introduction, let it be that Massachusetts recognizes that the very foundation-stones of good citizenship are an untrammelled press, freedom of speech, and the frank interchange of honest opinions between sincere men, who, however differing as to means, alike strive toward one common end—the betterment of American conditions by the elevation of American ideals."

Gov. Van Sant made a quite lengthy address on the peculiar work of Methodism and Wesley, reading largely from manuscript. He said, in part:

"Every Christian should take an active interest in politics—should attend the primaries, and see that honest, efficient men are chosen to represent us. All who are Christians believe in and try to secure good government. We have the greatest corporation on earth, and every man of our nation is a stockholder in

that corporation. We can depend on our young men today, and can put so many men into the field that the combined forces of Europe, even if they invaded this country, could not march into our territory one hundred miles in one hundred years.

"Disregard for law in our country must cease. Our great corporations and trusts must be made servants and not allowed to be masters of the people. Lynch law is an evil, and the corrupt lobby a menace to our institutions. These wrongs must be met and mastered. Let us thank God that we have in the White House a young President who is fearlessly enforcing the law."

At the close of Gov. Van Sant's address, Rev. C. A. Littlefield very happily presented the following resolutions, which were heartily passed:

"The Methodist Social Union of the Methodist Episcopal Church, now in delightful session in Lorimer Hall, sends to the Young Men's Baptist Social Union, now in session in the building, most cordial greetings. We wish no rivalry except rivalry in good living and in good works; and we wish success for ourselves no greater than that which we covet for all our sister denominations."

Secretary Kimball, who was authorized to bear the resolutions to the Young Men's Baptist Union, soon returned with two representatives from that body, who were introduced, and briefly replied to the greetings.

Gov. Garvin said, in part:

"There is something else for an aggressive citizenship to do than to attend the primary meetings and vote on election day and exhort others to do the same. What we want is a specific applied to our legislatures and to our legislation. However industrious our people may be, our legislatures keep them in a state of anxiety, in a state of hot water all the time. What they want, what we want, is a specific, and we can secure it by a system of proportional representation. This will bring to an end the power which our legislatures have of making multimillionaires as a result of bad laws."

While all the speakers were received with marked cordiality and generously applauded, it remained for ex-Governor Boutwell, "the Nestor of the governmental realm," in his 86th year, to be welcomed by the people rising and giving the Chautauqua salute. Mr. Boutwell said, in part:

"I am a believer in the capacity of the people to redeem themselves, and whatever there may be impure in their organization or in the conduct of their representatives, I believe they will develop the power to remove. The tendency of human nature is toward right, and not toward wrong. I have thought from some of the remarks made by the preceding speakers, that they have accepted views which generally characterize age and from which the young are usually free. I remember the passage from Plutarch, in which two aged men meet, and when one of them says: 'Why times are bad, and everything is topsy-turvy,' the other replies, 'Yes, my father said the same thing, and his father said the same, saying that his father had also said the same.' Women should have the opportunity of voting, not as a privilege, but as a right. Public men make the mistake of regarding the vote as a privilege when it is a right."

A resolution was passed expressing the best

wishes and kind remembrances of the Union to ex-Gov. Claflin. After the singing of two stanzas of "America," Rev. Dr. V. A. Cooper pronounced the benediction.

The Orient Male Quartet sang two excellent selections during the evening.

Lasell Seminary

There was much speculation in Lasell Seminary as to whether a company of young ladies would be interested in such a profound subject as "Theism." But it proved that everything depends upon the speaker. Prof. Borden P. Bowne made the subject glow and sparkle with interest. In fact, the delivering of his three lectures is epochal in the deep spiritual impression made upon both teachers and students.

Professor Bowne's lectures were on the "Theistic Outlook," "God as Law," and "Logic and Life." He pointed out the great change for the better which has come about in theistic thought in the last thirty years. When the great physical and biological generalizations of modern thought were first made, they caused much alarm because of our superficial philosophy, but this has passed away in all educated circles. The great factor in this improvement has been the distinction of science from philosophy. Science discovers, describes and registers the orders of coexistence and sequence in experience; while philosophy concerns itself with their causality and interpretation. The study of causality leads us into the presence of an all-embracing Power, on which all finite things continually depend and from which they all proceed. For theism this power is the omnipresent God, in whom we and all things live and move and have our being. On this view nature is God's continual work, and natural laws are only His orderly methods. We may then dismiss all fear of naturalism, for God is present in all things. And we are to look for God's presence in all things, and in the steady ordinances of the world and life rather than in strange, anarchic and anomalous things and events—where alone popular thought is prone to find Him. We must emphasize both God and law in our thought if we would attain to a true and sane conception.

In the last lecture Prof. Bowne dwelt upon the fact that belief springs out of life and is made real only in life. Mere speculation can reach no certainty about concrete things. It is only as we live and act that we truly know. Our beliefs are primarily expressions of our needs, interests, tendencies; and they have a double test: First, they must satisfy humanity; and, second, they must admit of being lived.

Mr. Leon Vincent, whose coming is always hailed with delight at Lasell, has just completed a most interesting and instructive course of lectures on the following subjects: "Kings of the Pulpit in Colonial Days," "Hotel De Rambouillet and the Precieuses," and "The French Academy."

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